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CONTENTS.

THE CHURCH IN ITS RELATIONS ..... *John Worcester* 705
PREDESTINATION ..... *William H. Alden* 711
THE DENIAL OF THE DIVINE HUMAN ..... *Willard H. Hinkley* .. 721
TWELVE REPRESENTATIVE CHARACTERS ..... *Edmund H. Sears* 725
EXTRACTS FROM LETTERS OF DR. J. J. G. WILKINSON. XII. 735
BIBLE-READING FOR CHILDREN ..... *Theodore F. Wright* ... 740
THE GRAVE AT BUSENTO (Poetry) ..... *Trans. from Platen by E. H. Sears* 744

OPEN LETTERS 745
An Earnest Man.

SWEDENBORG STUDIES 746
The Parable of the Lost Sheep; First Notes on Scripture; Bethlehem; Growth.

BOOK NOTICES 752
Descriptions of the Spiritual World; Tabular Views of Universal History; The Bible and Other Ancient Literature in the Nineteenth Century; Latin Courses in English; New Maps of Palestine; Digest of English and American Literature; Our New England; Upward Steps of Seventy Years; Moving Forward; The Day's Message; In My Nursery; Free Russia; The Drifting Island; The Andover Review; The Methodist Review; The Universalist Quarterly; The Hartford Seminary Record.

THE NEW CHURCH 757
Marriage Love; Final Doctrines; New-Church Educational Institute; Slow Growth; The Swedenborg Society; Rev. George C. Bush; The Best Preaching.

THE RELIGIOUS WORLD 763
Bishop Keane's Cambridge Lecture; Large Horizons; The Climate of Palestine; A Successful Preacher; Herbert Spencer's Faith; Bible Study; Christian Unity; Unitarian Catechism; Papal Secrets Revealed; Bodily Resurrection Computed; Self; Five Points of Calvinism; The Book of the Dead; The Antiquity of Jerusalem.

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"*The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue.*"

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MASSACHUSETTS NEW-CHURCH UNION,

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ANNOUNCEMENT

The New-Jerusalem Magazine for 1891

THE next volume will be the fifteenth of the new series and the fifty-ninth of the whole series. Rev. Prof. T. F. WRIGHT will continue as editor, and will have the assistance of Rev. JOHN WORCESTER, President of the Theological School, Rev. W. H. HINKLEY, Secretary of the Board of Missions, and Rev. J. K. SMYTH, Pastor of the Church in Boston Highlands, Mass. It is hoped that these writers, with others who have promised their aid, will make the new volume an unusually full expression of the thought and life of the New Church. The January number is expected to contain a symposium on the "Problem of our City Churches," to which several pastors of such churches will contribute their views. An important series of papers on subjects most vitally affecting at the present time the welfare of our people has been promised. A portrait of the Rev. JAMES REED, Pastor of the Boston Society of the New Jerusalem, will open the volume.

Bible Studies, bringing out the spiritual meaning of the Word, will also be published with greater frequency.

Important Questions of religious and social concern will be discussed in the light of New-Church principles in a manner to meet the needs of thoughtful persons everywhere.

Open Letters will be printed as before with full liberty of expression.

Studies in Doctrine will continue to be printed, with contributions from a number of new writers.

Book Notices, as before, will bring to view the most valuable books as they issue from the press, but reviews in the body of the MAGAZINE will be given of books of special importance.

serving, and of giving His spirit for the service of men. The apostles had still the expectation of being made great by the Lord, and of being chief in His kingdom because they were called to follow Him and to make Him known.

John told his story with entire simplicity, as if the Lord's words had first caused him to doubt whether they had done right, and as if inquiring whether they were not to have exclusive supremacy in the Lord's kingdom, or if others were to receive of His spirit independently of them.

And the Lord answered in substance that the very fact that the man was doing a work of Divine power in His name, proved that he believed in the Divine power of the Lord, and looked to Him for it, and also that the Lord had answered his appeal, and was Himself doing by His spirit the mighty works. "Jesus said, Forbid him not; for there is no man who shall do a mighty work in My name, and shall be able quickly to speak evil of Me." For the work could not be done unless the man recognized the Divine power in the Lord, and looked to Him for it; and so long as he did that, the Lord would love him and work with him and would have him go on and learn to work wisely and in right relations with others. And the apostles on their part were to recognize him as working in the spirit and doing the work of their own Lord and Master, and were to love him and help him as a brother because the Lord loved him and gave him of His spirit.

The natural miracles which the Lord and the apostles did, were representative of the wonderful works which the Lord did for the souls of men, and served to introduce these and make them known. The Lord said of the man sick with the palsy: "That ye may know that the Son of Man hath power on earth to forgive sins, I say unto thee, Arise, take up thy bed, and go unto thy house" — the healing of his body being only a sign and representative of the freeing of the soul from the paralyzing sense of sin.

And so it was with all the other Christian miracles. And when the more wonderful spiritual works were seen and felt — when through belief in the fulness of the Divine in the Lord

Jesus, and by the teaching of His words and the influence of His spirit the evils of men's hearts were quieted — when the violent became peaceable, enemies became friends, the unclean were made pure in heart, and the covetous content, then the outward miracles ceased to be especially regarded, and as their purpose was accomplished they ceased to be done, while spiritual miracles abounded.

As long as men believed that in the Lord Jesus dwelt the fulness of the God-head bodily, and looked to Him for the love and the truth which were the essence of Christian life, there was no lack of experience of the power of the spirit of the Lord to give spiritual life and healing. But when men ceased to look thus to the Lord alone, but dispersed their thoughts among three Gods — and also ceased to care for the life and healing of His spirit, but only for the honors and worldly advantages of the church, and for the promise of a kind of worldly happiness in heaven — then the spiritual miracles ceased also, and the power of the Lord to save men from the evils of their own hearts, and to share with them His own life-giving love, became almost unknown in the church. There were many centuries of the Christian history that were almost as barren as a desert of true spiritual fruitfulness.

And now once more the unity of the Divine in our Lord Jesus is plainly revealed, that men may be led rationally to turn to Him again; and at the same time the sense of the evil tendencies of our common human nature in contrast with the innocent goodness of His Divine nature has become strong.

And with a new knowledge of the Lord and desire for deliverance from the natural evils, is beginning a new experience of the power of the Lord to save. Where the Lord is known as He is in the New Church, His presence and His power to save in time of temptations, to quiet evil passions, to give strength to do right, and to bring comfort and support in trials are becoming familiarly known. Our children are taught to turn to the Lord for help in overcoming every evil; and though no one has as much knowledge of the Lord's salvation

as would be well, yet there is much substantial experience of it.

And such experience is by no means confined to the New Church. There are very many who cast out devils in the name of the Lord, who follow not us. There is a strong movement throughout the general church toward the Lord. There is a growing sense that the fulness of the Divine is manifested in the Lord, and that there is no knowledge of a personal God outside of Him. And there is much practical belief that in Him alone is the power to save from evil, and to bless with spiritual good. And wherever men believe this, and desire to be saved from evil, they are casting out devils in the name of the Lord. They are finding in His name a power to restrain the gross appetites of the body — as, for instance, to save from drunkenness — which can be found nowhere else. They find in His name a power to allay the irritations of daily life, to remove the enmities, and to bring friendly forbearance and patience. They find in His presence relief from anxieties and cares, and a sense of loving thought for men which brings peace and trustfulness. They find in Him — especially when they come near to Him in His Holy Word, and read of His patient endurance, of His sympathy with all the states of men, and of His clear sight of the right, and faithful living of it through every hardship — they find in Him a living Comforter, Who bears their burdens and steadies their steps, and gives them, according to their need, daily bread from heaven. All who thus know the Lord — and they are very many, in all branches of the church — are receiving something of His spirit, and doing miracles in His name, even if they never heard of the New Church or its doctrines.

It is true that they have not a full knowledge of the Lord, nor a clear understanding of the Divinity of His Human; and they cannot have so full a union with the Lord as if they knew Him better. Their knowledge of the Lord is scanty, and confined to the literal teachings of the Bible. Yet this little knowledge, like the bush of Moses at Horeb, burns with fire; and, as like Moses they turn aside and consider

this, they learn from it that it is the Lord Jehovah Who is manifesting Himself to them in His Word, and in the human life of the Lord Jesus. And He will lead them on and on, if they are faithful to Him, till they are able to receive the full revelation of Himself and of the order of His heavenly kingdom, given from Himself out of heaven, to establish a New Church.

For all this which they have or may have from the spirit of the Lord, we will rejoice, even if they follow not us. And for those who have the full knowledge of the Lord and of the spiritual meaning of the Scriptures that is given to the New Church, there is this lesson to learn well, that mere knowledge of the Lord and heaven cannot save us, nor does it give any spiritual superiority. It is the casting out devils — or in other words the putting away of every evil and doing every good in the name of the Lord — which alone brings salvation and eternal life. A true knowledge of the Lord does enable us to turn the whole heart, without any reserve, to Him alone. The knowledge of the spiritual meaning of the Scriptures enables us to know the Lord's thoughts for us in every stage of life, and to live more fully and consciously from Him. Thus these and other precious knowledges bring a greater fulness of life, provided we faithfully live according to them, turning from evil and doing good.

When this lesson is learned, and the spirit of the Lord is received in the life, and when also there is a recognition of the work of the same Divine spirit in those who have so much less knowledge of it, then the knowledge itself will acquire a new preciousness in our eyes for its possible value in developing and expanding the life of those whose life is narrow and constrained from the lack of it. For their sakes, as they are able to receive it, we shall value the knowledge of the one God and Father present in His own glorified Human form — to Whom the hearts of men will open wide when they thus know Him. For their sakes also we shall prize the means of opening the Scriptures, and revealing the love and the thought of the Lord for His church. For them again we shall hold as a blessing from heaven the knowledge of the life

after death that is given to us, so full of comfort and promise and guidance. And not less shall we value the knowledge of the laws of the Divine Providence, which explains the mysteries of the Lord's dealings with the complex affairs of human life. All these precious truths we shall hold as sacred, for the immense benefits to the spiritual life of men that they will bring as fast as men are able to receive them. We shall not pride ourselves in them. We shall by no means despise those who are working to free themselves from evil according to their light in the name of the Lord. But for their sakes, and for the sake of mankind, and as a duty to the Lord Who saves them and saves us, we shall keep and obey, and impart in every loving, helpful way that is open to us, the truths which give full knowledge of the Lord, and are capable of opening the minds and the lives of men wide to receive Him. For in this way it shall come to pass in the Lord's own time, that "the earth shall be full of the knowledge of the Lord, as the waters cover the seas."

Newtonville, Mass. JOHN WORCESTER.

DR. BONAR'S LAST LINES.

"In me ye shall have peace."

LONG days and nights upon this restless bed,
Of daily, nightly weariness and pain!
Yet Thou art here, my ever-gracious Lord.
Thy well-known voice speaks not to me in vain —
"In me ye shall have peace!"

Father, the flesh is weak; fain would I rise
Above its weakness into things unseen.
Lift thou me up; give me the open ear,
To hear the voice that speaketh from within, —
"In Me ye shall have peace!"

Father, the hour is come; the hour when I
Shall with these fading eyes behold Thy face;
And drink in all the fulness of Thy love, —
Till then, oh speak to me thy words of grace, —
"In Me ye shall have peace!"

PREDESTINATION.

Sound reason dictates that all men are predestinated to heaven, and none to hell, for all are born men, and thence the image of God is in them. (D. P. 322.)

Predestination as commonly understood [is] a hurtful thing. (D. P. 330.)

WHAT is predestination as commonly understood? In the Westminster Confession of Faith it is thus set down:

By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished. Those . . . that are predestinated unto life, God, before the foundation of the world was laid . . . hath chosen . . . unto everlasting glory, out of His mere free grace and love, without any foresight of faith and good works, or perseverance in either of them, or any other thing in the creation, as conditions or causes moving Him thereunto.

The rest of mankind, God was pleased, according to the unsearchable counsel of His own will, whereby he extendeth or withholdeth mercy where He pleaseth, for the glory of His sovereign power over His creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of His glorious justice. (Chap. III., 3, 4, 5, 7.)

Such is the faith of the Presbyterian Church today, as expressed in that body of doctrine which is by them regarded as the bulwark of the faith of the church; not perhaps held by many in its abhorrent logical sequences of the damnation of infants, and only semblant free-will for man, but with various mental reservations and interpretations still held by most, and any essential change deprecated as a menace to the stability of the organization which for centuries has accepted it.

The purpose of the present essay is not to dwell upon the

fatalistic deductions possible to be derived from the dogma of predestination "as commonly understood," for these need no other comment than the innocuous desuetude into which they have very generally fallen, save in the arena of theological discussion. But the doctrine stands as an illustration of many which, in a dead church, are perversions of true doctrines which, known and received in their own form, nourish spiritual life, though in their perverted shape tending to darkness and death.

There is a predestination the proper understanding of which will throw light upon many life problems, enabling us to discern more clearly the ways of God with man, and thereby increase and strengthen our trust in the Divine Providence. Some emphatic statement of Swedenborg will introduce a true philosophy of the subject:

Conversing with spirits concerning providence some would have it that it was predestinated that they should live as they had done in the world, and that afterwards they should undergo such torments as they did, as also that some should be inferior to others. But the case is this, that nothing occurs but what is provided to happen just as it does, because man is of such a quality as he is, it being foreseen that if the case were otherwise he would perish; wherefore it is provided that that should be permitted, in order that the Lord might bend everything to a universal end, or to the greatest good. (S. D. 1885.)

From the interior heaven, they not only saw my thoughts, but also the things which I was about to think and to do, together with their causes so far as it was given of the Lord, so that not even the winking of an eye or a step of the foot occurs, except it be foreseen and provided by the Lord. (S. D. 2057.)

I perceived by a continuous spiritual idea which cannot be expressed, that there are mere necessities whereby man is led by the Lord, namely, because man is of such a character, both as regards the societies to which he adjoins himself and as to the thoughts which agree with him, therefore there is nothing but mere necessities, and indeed necessities whereby man is bent to the best that can be brought forth from such a life, for if he were led otherwise than in this way, it would be to his ruin, for everything whatever, pertaining to his life, as well thought as action, carries with

itself the successive series of his life, for everything whatever is like a seed, from which grows a tree. Since therefore . . . the least of his thought and action has such a series of consequents like some seed, and is as it were a parent of consequents, and such things exist every moment of his life, it may hence be manifest that there are mere necessities whereby he is led, that is that they are his bests as regards his state and the condition in which man is. (S. D. 2628, 2629.)

In developing the Divine philosophy underlying this predestination, which makes every moment a necessity of the best purpose to each and every man, let us begin with a few simple and universally received truths.

All our faith centres in an omniscient and omnipotent God, the Creator and Preserver of the universe. What is implied in these attributes? Surely more than a moment to moment omniscience, as though all universal events flashed, as they occur to finite apprehension, into the Divine comprehension. The Lord changes not from age to age — "Before Abraham was, I am." The terms "have been" and "will be" are terms applicable not to the Divine but to creature thought. To Him, all things which have been, which are, which are to be, eternally are. "I am who am" is his very name. There can therefore be with the mind of omniscience no planning of a universe subject to changes, according to circumstances which may arise. Whatever emanates from the Divine Wisdom, was and is embodied, in all perfection of its particulars or details in the Creator's mind from all eternity.

So Divine foreknowledge must be admitted. Yes; but here again the inability of the finite to comprehend the Infinite compels the use of an inadequate term. Properly speaking there is with the Lord Himself no foreknowledge and no memory. To His apprehension all things are present in themselves and in their eternal relations. "Such knowledge is" indeed "too wonderful for" us. "It is high" we "cannot attain unto it," but we cannot conceive otherwise than that it must be so, and we can only reason truly in the light which this conception affords.

With the Divine Omnipotence the same line of thought

must be taken. All power is the Lord's. All power manifest is His power, whether exercised directly or mediately through spirits or men. Nor is it supposable that this power can be separated from Him in such a way as to swing out from the orbit of His Providence into chaotic chance. From inmosts to outmosts, all things are by Him provided or permitted so that His purposes shall not fail.

> As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth . . . so shall my word be, that goeth forth out of my mouth. It shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. (Is. iv. 10, 11.)

I cannot conceive how we can safely separate our thought from the simple mathematical positiveness of these fundamental truths; nor would they be questioned, but for the fact that the creation of man involves the action of a separate and independent free-will, thereby introducing a new causative factor with every new human being created. Here is joined the clash of ages of theological discussion between opinions ranging from the Calvinism which absorbs free-will in the Divine Predestination, to the rationalism which denies the Divine agency altogether in any other form than in the operation of fixed general laws. Where between the two extremes is the golden mean? The first view is abhorrent to our common sense; the second destroys all sense of any personal relation with the Father of men. Much of the difficulty which has been found in this complex problem of human life, lies in a false conception of the Divine nature and attributes. The Divine glory and majesty have been exalted above the Divine love and mercy. From the thought of an overruling sovereignty, in cold and passionless majesty, manipulating the movements of a puppet world, the human mind has taken refuge in the opposite conception, which regards him as an equally cold and passionless nonentity, having no personal relation with His creatures, but acting upon men only through the mediumship of unwavering, pitiless law.

In great measure the difficulty disappears when we con-

ceive of the Lord not less majestic, not less sovereign, but withal a Being of tender love for His children, having in view their eternal happiness as the only reason for creating them — desiring with an infinite yearning, and providing with an infinite wisdom that His eternal purposes for human happiness shall be carried out. If we acknowledge the Divine omniscience and omnipotence, with all that we have seen to be involved in these terms, we must acknowledge further that whatever the Lord does He predestinates, and that whatever He predestinates He carries into effect. And this in every plane; for, as we have noted, predestination has no meaning in the Divine economy, as a term involving time, but is to be taken as a term expressive of the Divine Providence acting in all things from inmosts to outmosts.

If then the Lord sees all things and determines all things, and by omnipotence carries into effect all that He determines, where is there room left for free-will? The answer to this is, that in the creation, the Creator predestinates that man shall have free-will, and that had He not done so, and if He did not from all eternity control means to this end, not only at any particular moment with reference to its own affairs, but at every moment with reference to its bearing upon all other moments throughout eternity, free-will would be impossible. This He does, not only upon the plane of effects, but on every plane within effects, even to the inmost and highest. For all forces and events from inmosts to outmosts, through all the eternities, are bound in one mighty whole, which Omniscience alone can comprehend — which Omnipotence alone can organize to the accomplishment of Divine ends. The event of today is the resultant of myriad precedent causes and events, in a wonderful way coördinated to this common point. Had not these myriad precedent causes acted — these myriad precedent events taken place — the resultant event could not occur. So, too, looking forward, the event of today is as a seed containing the potencies of infinite things to be. Could any thing less than the predestination of an infinite wisdom carry out the purposes of the Divine Love in all these infinite lines of its activities? How puerile then is it to sup-

pose that so vitally important a thing as human free-will is left outside the Divine oversight, that it is left to chance, the shuttlecock of *laissez faire*. Were it not for the Divine predestination that it should be so, men could not have free-will or freedom in any least particular.

At every moment of time there are acting upon soul and body forces, in the preponderance of any one of which men would be driven like chaff before the wind. Freedom results from such a delicate balancing of these forces as shall leave the subject to its own will. Thus the balancing of the attractive and repulsive forces holds each planet in the free movement of its orbit; so the balancing of the force of gravitation by the muscular power of the body provides for free activity upon the surface of the earth. So, on a plane more interior, the balancing over against each other of spiritual forces for good or evil, preserves the soul in its freedom of choice between the two. Any impairment of this delicate equipoise would, in the degree in which it occurred, affect the freedom to that extent on whatever plane it takes effect. No ascription to chance can account for such complicated and involved, universal and eternal adaptations of myriad causes to the free flow not of one human life, but of millions of millions, each with its countless relations to other lives.

But there are general laws. Yes; but these are only the accustomed ways in which Omnipotence works. They do not absolve the Creator from care for the creation, they are only certain unvarying methods which He employs in the sustaining of the created world. They do not disprove but rather emphasize the necessity of the Divine control in least particulars.

We have seen that all which the Lord does He predestinates; that this predestination is necessary to the stability and preservation of the universe and especially to the free will of man. It will be useful to consider some of the ways in which the Divine Providence acts — how much is involved in the term human freedom.

On the physical plane — the plane of bodily action — freedom is sharply limited by the operation of physical forces

acting according to general laws, mechanical and chemical. We can move physically only according to the path marked out by the relation of our muscular power to the forces and things of our material environment. We can to some extent bring these forces to our assistance, but must in all we do observe them. Only in the degree in which we adapt ourselves and our mechanical appliances to them, can our purposes be accomplished. In a material sense, men are freer at this age of the world than ever before, through greater knowledge and wider application of the forces of nature in their Divinely appointed variety of action. The greater freedom here has come not from the abrogation of any law, but rather from the stricter observance of law which is on this plane to do the Lord's will.

In a degree above this material action is the mental action by which all physical human activities are animated. Whence comes and of what sort is freedom here? Thought and love are free, but how far, and what makes them so? Neither love nor thought is self-derived. We are swathed about — bathed in a sea of spiritual forces which are of love and thought. We can think and love only according to the quality of that thought and love which impinge upon us.

Observe first how this principle acts in external relationships, for these are most easily seen. "A man is known by the company he keeps," is a truism, because each instinctively seeks such companionship as will agree with his own thought and affection. Without the companionship of others, we find it difficult to act at all save on the narrowest and rudest lines. Let a child be nourished among beasts, its life runs the round of beast life. The character in externals is fashioned by the environment, by the customs of the country, the station in life, the occupation. Freedom there is to choose an occupation, and yet this is true only within the bounds of capacity and of occupations engaged in by others. In proportion as these bounds are overstepped, freedom diminishes. In this respect men have been growing to a larger freedom through the increased community of thought and interest made possible by increased facility of intercourse between individuals and countries.

We speak of the unrestrained freedom of savage life, but this is a misnomer. The freedom of the wild savage, cribbed in squalid poverty, confined to his narrow province, the slave of gross superstitions and fierce passions, is bondage indeed as compared with the state of him to whom the advancing applications of scientific laws have given access to every clime, to whom increasing mental culture has made possible a citizenship in every century of history. And as on the outer plane of physical act, so in this external plane of thought, greater freedom has come through wider knowledge and closer observance of laws which are the methods of the Divine will operating on that plane.

Passing now to the interior love and thought, we find greater freedom possible than upon any lower plane. Action will be sharply defined by physical capacity and physical laws, mental culture and occupation will be bounded by circumstances and environment which form a wall not to be passed over. Indeed so evident are the limitations upon these planes that the question of free-will in a theological sense hardly concerns them.

But the intentions of the will, the interior thoughts of the understanding, are in a degree of distinctly greater freedom, in that they are not subject to the restraint of external conditions. There are, it is true, internal restraints and conditions due to the action of mind upon mind. But these are not so evident to the consciousness as the matters of external relations which affect the lower planes only.

Upon the action of mind upon mind in orderly ways, and upon its ordination in every particular by the Divine Providence, depends freedom in this realm. Every one is as to mind and soul in some society either in heaven or hell, swathed about by forces from heaven and hell — is indeed, spiritually considered, an organic fact of the greatest man whose life is the Lord's. Yet of the action of these mighty forces acting upon and through him, it is of Divine order that man should be profoundly unconscious. In shunning evil and choosing the good, which is the peculiar province of these interior planes of the mind rather than of the more external planes,

man should act as of himself, at the same time believing and acknowledging that the will, the understanding, and the power to do so are of the Lord alone. And this will and understanding and power to know and to refuse the evil and choose the good are from the Lord alone through His ordination and coördination of all the forces and powers concerned.

It is in man's unconsciousness of the Divine Providence upon this plane of his life, that his consciousness of freedom exists. When the mind manifestly perceives the forces which affect it, and the extent of their operation, it is not sensibly free. And this sense of freedom — less evident in externals, where we can as it were observe the workings of the machine, and to some extent judge of the causes of events — becomes more evident as we pass inward to mind and spirit, till in the will and the thought thence freedom is most perfectly maintained.

Man's apparent power to obtain and maintain his own freedom, is in inverse degree to that sense of freedom which has been analyzed. His power is greatest in external things, and he becomes more helpless to obtain or to retain freedom as the field of action passes inward. The things which are revealed are his, but as a thousand to one of these are secret things which belong unto the Lord his God.

Upon the sense of interior rationality and freedom depends the possibility of man's salvation. Hence the Divine care to keep this inviolate. To this end Almighty Power, inspired by infinite love and wisdom, are consecrate. To this end all things which the Divine Providence effects are predestinate, and may not be changed by a hair's breadth. "Not a sparrow falleth to the ground without your father. But the very hairs of your head are all numbered." (MATT. x. 29, 30.) What we can do is what the Divine Providence in every particular provides for us to do, or permits us to do, and which the same Divine Providence alone gives us the means and the power to accomplish.

This is not fatalism, for it is not blind chance but wisest supervision. If we are on our part willing to receive this doctrine and to live according to it, what will it do for us?

It will give a calm trust, a serene confidence in all we do, based upon the Rock of Ages. Realizing the impotence of our own ability, we shall not be anxious for the results of our acts, thus leaving our whole strength of mind and purpose free to enter upon the duty which lies at hand.

We shall not be depressed on account of mistakes which may have entered into our past experience, nor even by reason of evils of life of which we have been guilty, perceiving that these could have been permitted only to the end of some essential step in salvation, not otherwise to be taken. Nor shall we be anxious for results where our position gives us care over the lives of others. In the training of children, for instance, we are responsible for the effort we put forth for their welfare, but we are not responsible for results. The salvation of each must rest, where rests our own — in the choice of his own free-will — and for him as for us, the Lord alone can and will provide the sufficient means and opportunity. We may be feeble, unskilful to the great trust committed to us; but if it is given we may be certain that the Lord knows infinitely better than we our limitations, and will find means for accomplishment of his purpose, yet laying upon no one more than he is able to bear. We may wilfully neglect or perversely abuse our charge, but the loss and the baneful fruit will be all our own. Not thus will the sin of the father be visited upon the child.

This refines and elevates our responsibility, and brings us to the true attitude of performing life's duties for their own sake, without anxious thought for any reward or blame which may result. With this principle dominant, we shall have regard not to consequences, but to the character of the act itself. So, too, we shall be relieved from all anxiety for the happenings of life.

> "Our times are in God's hands, and all our days
> Are as our needs; for shadow as for sun,
> For cold as heat, for want as wealth, alike
> Our thanks are due, since that is best which is."

Thus life will move on with something of an eternity in the present. The irrevocable past will leave no regrets. It will

be a dead past burying its dead. The future will cause no anxieties — results are with the Lord. The present life is ours, rich with the lessons of the past; richer still with Divine assurances for the future; richest of all in a calm trust in a Divine Providence which with omniscience, omnipotently predestinates all events to the end of our eternal good.

Philadelphia, Pa. WILLIAM H. ALDEN.

THE DENIAL OF THE DIVINE HUMAN.

IN A. E. 209 we read these words:

It is to be noted that there are two principal things that constitute the church, namely to acknowledge the Divinity of the Lord in His humanity and to apply truths from the Word to life; nor can any person be in the one unless he is at the same time in the other; for all truths which become constituent of the life are from the Lord, and this with those who acknowledge His Divinity in His humanity; for the Lord flows into all as well in the heavens as on the earth from His Divine Human principle, and not from the Divine separately from the Human, nor from the Human separately from the Divine, wherefore they who in their thought separate the Divine principle of the Lord from His Human and look to the Divine principle of the Father, not as in the Human, but as near it, or above it, thus separated from it, do not receive any influx from the Lord, nor consequently from heaven, for all who are in the heavens acknowledge the Divine Human principle of the Lord.

The particular portion of this passage to which I wish to call attention is in these words:

Wherefore they who in their thought separate the Divine principle of the Lord from His Human and look to the Divine principle of the Father, not as in the Human, but as near it, or above it, thus separated from it, do not receive any influx from the Lord, nor consequently from heaven, for all who are in the heavens acknowledge the Divine Human principle of the Lord.

This statement with reference to those who are in the denial of the Divine Humanity is couched in strong language.

It might be said, If such persons do not receive any influx from the Lord, they cannot be said to live, for all life is by influx from the Lord.

In the same work, Swedenborg says:

I can assert, from all my experience concerning the spiritual world, that no one is principled in the goods of love and the truths of faith but he who thinks of the Divine principle of the Lord in union with His Human, as also that no one is spiritual, or an angel, but he who had been grounded in that thought and acknowledgment while in the world. (A. E. 135.)

In "Heaven and Hell," we read:

Those within the church who have denied the Lord and have acknowledged only the Father, and have confirmed themselves in such a faith, are out of heaven, and as no influx from heaven where the Lord alone is adored can be received by them, they are deprived by degrees of the faculty of thinking what is true on any subject whatever, and at length they become either as mutes, or speak foolishly and wander around, their arms hanging down and dangling as if they had no strength in their joints. (H. H. 3.)

And in "The New Jerusalem and its Heavenly Doctrine" it is said that they who are within the church and yet do not acknowledge the Lord and His Divinity cannot be conjoined to God, and thus cannot have any lot with the angels in heaven; for no one can be conjoined to God but from the Lord and in the Lord. (H. D. 283.)

The teaching of these passages is nearly uniform. A narrow view of their meaning may lead us to think that no one who does not acknowledge the Divine Humanity of the Lord can be saved or enter heaven. Since all life is from the Lord's Divine Humanity, no one who denies the Divinity of the Lord's Humanity can have any spiritual life. We have been accustomed to teach that this denial means a wilful denial, or a denial from the heart confirmed by a life of evil. We are taught in these passages, however, that the thought of the Divinity as out of or separate from the Lord, separates one from the Lord. And logically and philosophically this seems to be inevitable. But the thought remains only so

long as it is connected with some evil in the will. If the evil be not confirmed, the falsity may be removed. This is so with every falsity imbibed in the world. We cannot help the conclusion, however, that all in this world who are not in the acknowledgment of the Divine Human of the Lord do not receive spiritual influx from the Lord. In the passage first quoted where it is said that they "do not receive any influx from the Lord," we are not to understand that the Lord does not flow into them with His truth, but that they do not receive it — they pervert it and reject it. Therefore they cannot be in any spiritual light or true worship. The interiors of their minds are closed and they become stupid, however keenly intellectual and bright they may appear. In other words they are in merely natural states of thought. Whatever remaining good there is in them, since it is not qualified by the truth concerning the Lord, does not serve to connect them with Him as to their interiors, but only as to their exteriors. They are like the heathen and they remain so until they are brought into a state to see and acknowledge the Lord as Divine. However hard this doctrine may appear when we come to apply it to the state of the Christian world at the present day, it is not really so, since it must always be qualified by the statement that the Lord judges no one on account of his knowledge merely, but according to his life, or the agreement between his belief and his practice. He may be only a moral man and not have received any spiritual truth whatever, but this will not deprive him of spiritual life and heaven after death, if he only obey some principle which he acknowledges to be true, even though it be false.

This last statement may be confirmed by many passages in the doctrines of the New Church, especially by the following:

> But it is to be known that all those who have not separated truth from good, or faith from love, when they are instructed, receive, in the other life, the heavenly idea concerning the Lord, that He is the God of the universe; but it is otherwise with those who have separated faith from life, that is, who have not lived according to the precepts of a true faith. (H. H. 2.)

This may be called the saving doctrine for those who are not yet prepared to acknowledge the Divine Humanity of the Lord. We should be careful, however, not to undervalue in any way the primary teaching of the church, that the acknowledgment of the Divine Humanity is essential to conjunction with the Lord. This means, however, the actual reception of the Lord in His own truth as it is seen and known and loved. No one who is disposed to believe and is desirous of knowing the truth can ultimately fail to see it, however much long habits of thinking and the prejudices imbibed from early teaching may have served to shut out the light. And it is questionable whether we judge rightly of those who are doctrinally in the denial of the Lord's Divinity, when we place them beyond the influence of the light which we rejoice in as our own possession.

Brookline, Mass. WILLARD H. HINKLEY.

LIFE AND DEATH.

We are as dead who in the shadow wait
And know not what befalls the happy souls
Who truly live because they live not here.

Their light burns clear, although our lamps are dim,
Their life endures, though here the graves are green,
And God remains, though worlds in ruin fall.

Call her not dead whose life was so complete
In gracious ministry, in joy, in peace.
God hath reclaimed what He had lent awhile.

Yet she is dead! My heart will hear no word.
Will she speak with me as she spake of old?
Can she return the pressure of my hand?

Alas, poor soul! In light thou cans't not bear
With thy weak eyes of sense, and heart of sin,
In life, not death, she waits before her Lord.

We are as dead who in the shadow wait,
Our weak hands stretched in longing through the dark.
Come, Lord, and bring the day that shall not die!

— *Presbyterian Journal.*

TWELVE REPRESENTATIVE CHARACTERS.

I WAS recently asked by a friend, who, like myself is engaged in imparting knowledge to young minds, what twelve characters in history I considered the most widely representative. After some thought upon the matter, I have made the following list, which I here submit, not as being the best possible one, but simply as one of many possible ones that may be made. And I ask the reader of these pages to note my reasons for this choice, not that they may be convinced of its wisdom, but that they may see how instructive the endeavor to make such a list and to defend it may become.

The twelve representative characters I select are: Rameses II., Moses, Aristotle, Julius Cæsar, St. Paul, Alaric, Raphael, Luther, Shakspere, Peter the Great, Napoleon, and Abraham Lincoln. Let us see why each one of them may claim a place in the list.

A profound mystery rests upon the origin of civilization. It is indeed a mystery we would fain penetrate. Most gladly would we trace the steps by which man made himself a man in the true sense of the word, and not a mere dweller on mother earth with the appetites and enjoyments of an animal. How far did he have direct illumination from heaven when he made this mighty stride onward? Was it an expansion of his mind chiefly, or of his whole spiritual being? And does the most ancient civilization we find recorded appear to be a new growth, a revival, or a decline? These are questions we would thankfully see answered, but we can hardly do more than grope after the solution. There are not wanting indeed those who are ready to dogmatize upon such obscure matters, and doubtless many so called evolutionists would scoff at the idea of such questions being asked at all. For was not man originally an animal, or a mere savage, and did he not by very slow and infinite stages climb to the level of a civilized being? But about all that sound scholarship tells us is that civilization, and quite a high grade of it, really did exist four or five

thousand years before the Christian era, and that its home was the Nile valley and that of the Tigris and Euphrates. I am not aware that it has yet been shown which of these two civilizations is the older, nor is it easy to say which was the more important. But one thing we do know most positively, and that is that neither the Egyptians nor the inhabitants of the Tigris-Euphrates valley were of the Aryan, or as it is often termed Indo-European race — for the former were of the Hamitic family, and the latter of the Turanian and Semitic families combined. To these branches of the great human family we owe our civilization — we have developed what we received from them, but the gift was theirs. How great the indebtedness was I certainly shall not here undertake to determine, for it is a somewhat obscure point of scholarship. Nor shall I attempt any description of those wonderful civilizations, for the picture can easily be found elsewhere, and a few brief touches could not begin to do justice to it. But certainly some one who may represent those civilizations must have a place in my list, and I choose Rameses II., largely because his name is a familiar one. And I select an Egyptian rather than an Assyrian or a Babylonian king, because the Egyptian civilization has left more impressive monuments of its greatness, and has consequently taken a deeper hold upon the imaginations of men. Whether or not it was more directly influential upon the civilizations that came afterward, I do not undertake to say.

The Semitic family, therefore, had much to do with making man a civilized being. Yet this is not its chief claim upon our gratitude. It has done more than any other race to make man a spiritual, or rather a spiritually-minded being. More than any other race it has imparted to the world the monotheistic idea ; the idea that God is one Divine, Eternal Spirit, and that they who would worship Him truly must worship Him in spirit and in truth. The unspiritual man needs a god whom he can see at any time before his face, and finds him in the sun, the moon, the stars, in graven images, in sticks and stones, or, ignoring all distinctions between natural and spiritual, between the Divine-Human and the actual

earthly human, would see Him in the mere human body of the Christ. But the Semitic, and above all the Hebrew, endeavored to know God as a Spirit, before whose holy and awful presence the bush might flame, or thick darkness veil the mountain-summit, but whose face no mortal eye could ever see. And who can embody this idea so well as Moses, that grandest and sublimest of all the characters of history, who at the Lord's own bidding went up to the top of Sinai amid the smoke, the thunders, and the lightnings, and listened to the Lord's voice?

What Greece gave to the world, is thus aptly expressed by Swinburne in his poem "The Litany of the Nations."

> I am she that made thee lovely with my beauty,
> From North to South;
> Mine, the fairest lips, took first the fire of duty
> From thine own mouth.
>
> Mine, the fairest eyes, sought first thy laws and knew them,
> Truths undefiled;
> Mine, the fairest hands took Freedom first into them,
> A weanling child.

A free intelligence and a pure imagination — these produced beauty, moral elevation, order, and freedom. Truly, a glorious gift for one nation to bestow upon the world. But how difficult to choose the one character in Greek History, who best stands for all these things! Much might be said in favor of Homer, but I think that more associations gather around the name of Pericles than around that of any other great man of Greece. And still I select another, Aristotle, because I wish to emphasize the emancipation which he wrought for the human mind. For he it was who taught men to think clearly, rationally, and sanely. The men of the Most Ancient Church understood correspondences, and everything in the natural world was to them full of spiritual meaning. But men degenerated, and in the endeavor to see the spiritual in the natural their minds went sadly astray. Sometimes indeed they had glimpses of the truth, but for the most part the meaning they attached to natural things was as false

as it was degrading, and so their symbolism became nothing better than superstition. It was now needful that they should learn to look at things in themselves, and not try to see in them any spiritual meaning at all. But for a long time this was just what they were unable to do; and their thinking was a strange jumble of phantasy and ratiocination. Even Plato, the profoundest thinker of the ancient world, according to Dr. Martineau, is oftentimes nothing but a dreamer, though truth and beauty are wonderfully mingled in his dreams. But Aristotle looked the world of nature squarely in the face, saw things in themselves, without any trace of symbolism, and in seeking the truth he passed from step to step by processes as thoroughly sane, rational, and logical as the human mind can know. This may not have been the most important contribution of Greece to human progress, but it was certainly one of the greatest things ever achieved by an individual mind.

Julius Cæsar typifies Rome's greatness. By subduing the world, Rome spread order and civilization, and just when the state, convulsed by civil dissensions, seemed toppling to the ground, Cæsar appeared and saved it, and thus made it possible for Christianity to extend and grow, and to become firmly established throughout the whole Roman dominion, before the barbarian hoardes rushed in and swept that dominion away. Cæsar saved the state, but this was all he could do, and the parallel which Mr. Froude draws between him and the Saviour of men, is more irreverent than accurate. Cæsar found a corrupt state, which he never dreamed of purifying. He strengthened it; he girded it with iron bands that held its crumbling masses together; he did not seek to stop the decay within. But not so did our Lord work. Seeing nations in their decline, and states hastening to their downfall, He let them crumble and decay. He sought only to renew and sanctify the life of the spirit. This done, he knew its new growth would perfect the outward man and all the works of his hands.

And yet his own immediate disciples understood this only in a very dim and imperfect way. His mission was to the Jews, to God's chosen people, so they thought, and not to the

whole world. But for Paul, this idea would have prevailed during the earlier life of the Christian church, and the message of the gospels would have been received only by a chosen few. Paul carried it to Greece and Rome, and thus caused it to spread gradually over the civilized world. He changed the whole current of history, as few men have ever done. But did he change it wholly for the better? So the church has always believed, but so we of the New Church do not believe. For it was not the spiritual Christianity of John's Gospel that he helped to spread broadcast, but Christianity in a very dogmatic and external form. Hence the external splendor, the pomp, the pride, the arrogance, and the power of the church from the times of Hildebrand, and even earlier, down to the present day. Let us not indeed unduly disparage Paul's work. We must admit that the mediaeval church was a mighty engine of good, and a civilizing power of incalculable force. We must also admit that men were too rude and ignorant to receive a very pure and spiritual form of religion. What Paul preached was often, doubtless, the best that they could grasp. And still we must claim that if the spirit of John rather than of Paul had prevailed more generally in the early church, many evils would have been avoided that were perpetrated under the name of religion, and the minds of men all over Christendom would never have been so enslaved by literalism, dogma, and ritualism.

I choose Alaric because he typifies the great awakening of the Germanic nations. Pushed from behind by other barbarian peoples, and crowded for room by their own rapidly growing populations, they pushed across the Danube and the Rhine, overthrew Rome, founded new states, and received Christianity and civilization. Alaric, the conqueror, paved the way for Charlemagne the civilizer, for Luther, for Frederic the Great, and for Bismarck.

With the downfall of Rome fell the ancient civilization. Its best periods were so brilliant that they can never be surpassed, for when shall we ever have again a Periclean age? But equally splendid have been the achievements of mediaeval and modern times, and almost equally original. Roman

civilization, indeed, was not brilliant, nor was it original excepting in the domain of law, which was the gift of Rome's declining days, and the special achievement of Justinian. But on her very soil, in the heart of her own peninsula, there sprang up a new civilization in the middle ages, which developed into one of the richest and most splendid the world has ever seen. It gave us many mighty men of genius, and from them I select Raphael, not because I admire him most, but because he represents most. Dante, it seems to me, was a greater genius, but the great achievement of the Italian civilization was painting. Men painted then as they never did before and as they have never done since; so a painter rather than a poet should be chosen. And while I have no little sympathy with the pre-Raphaelites, I yet choose Raphael partly because of his very limitations. His art was rather pagan than Christian, but so, too, in spite of the devoutness of some of the earlier painters, was the whole movement rather pagan than Christian. The spirit of self-sacrifice is foreign to the Italian mind. It loves warmth and color; it delights in the life of the senses. It is well typified by the art of Raphael.

That Luther should have a place upon the list is a matter of course. There are those who would fain belittle him. Cardinal Newman, even before he went over to Rome, regarded him simply as a heretic. None the less he stands forth as one of the grandest and the mightiest figures in history. The rugged German mind, which even in its crudity had produced the Norse mythology with its sublime conceptions and its bold flights of imagination, could not remain forever enthralled by the Romish Church. Luther shook off the thraldom, and among the northern nations there followed the most amazing expansion of the human intellect that history records. All that has since been accomplished in art, in science, in literature, and in invention, is in a measure owing to this dauntless German.

But the greatest thing that has been accomplished is in literature, for "in the world of literature there is no name like the name of William Shakspere." Such is Hazlitt's verdict,

and it must command the approval of at least all those who are of Anglo-Saxon blood, perhaps it is not too much to say of all those who are of the Germanic race. It might be difficult to name the greatest genius produced by the ancient civilizations, though I should myself without hesitation decide upon Phidias. But there is no question that Shakspere is the greatest of the moderns. In breadth and vastness of genius he stands solitary and alone. He cannot indeed be compared with the men of action; in a certain sense he is inferior to the men who typify the sublime power of will, such as Alexander, William the Conqueror, and Bismarck. But I hold that history is not a mere record of political events, but a history of the growth of the human mind with all its varied emotions, aspirations, and capabilities. And who has ever showed us the astonishing, the stupendous powers of the human intellect as Shakspere has done? Do we not get new conceptions of its greatness and its possibilities after seeing what his scantily tutored mind achieved? I choose him to represent the breadth, the energy, and the vast latent powers of expansion that belong to the Aryan, or as some would say, to the Indo-European mind. He came in a period of storm and stress; in the great Elizabethan age, when the Saxon and the German were girding themselves for heroic endeavor and mighty achievement; when England's seamen were girdling the globe, when England's poets were expressing themselves in glorious bursts of song that thrill us even now, and when those sublimely commonplace Dutch burghers under William of Orange were defying the power of Spain and the inquisition in one of the fiercest struggles the world has seen. For all these great movements also does Shakspere stand; and so, both for the greatness of his period, and for the greatness of his own individual achievement, and all that that achievement represents, he must rank among the twelve.

But will he ever be equalled or surpassed? Perhaps he may. Perhaps the Germanic peoples will some time in the future be kindled by a mighty and common impulse that shall push them on to doing greater things in imagination and in deed than they have yet accomplished. But let us not forget

that there is another race which is beginning to show marvellous capabilities, and which may some time wrest the palm from the Anglo-Saxon, the Celt, and the German. Already it is predicted that the Anglo-Saxon must some time contend with the Slav for world-supremacy; for these two races show a power of colonizing and expanding that sets them apart from all other modern races. I do not myself believe that their rivalry need be otherwise than a friendly one, in spite of the angry cries of British Jingoism. But we do see that the whole Slavic race is awakening in a very wonderful way, and that the Russian in particular is showing splendid powers in more than one direction. In fiction his work is strikingly original, and that he will do equally great things in other lines of imaginative work and in the domain of things practical also, there is every reason to believe. Accordingly, I place upon my list the man who more than any other made Russia into a nation, and started her in the way to great achievement, Peter the Great.

There are certain periods and events in history regarding which the New-Churchman must have his own peculiar canons of judgment. And especially must this be true of much that has happened since the Last Judgment, in 1757, as described by Swedenborg. We are told by him that the darkening and oppressive cloud of evil spirits that had stood between earth and heaven, making a false heaven, and cutting off the light of heaven from the minds of men, was dissipated, the spirits being remanded to their own proper regions and abodes in the hells. Hence there followed a great awakening in the human mind. The dulness and the torpor of the eighteenth century gave way to a season of most eager and sometimes turbulent activity. Both the good and the evil in man was stimulated and had to find its outlet. The tumultuous condition of Europe during and for some time after the French Revolution, was a manifestation of this. The awful excesses of the Revolution showed how active the baser passions of human nature could become when the restraints were loosed. The manifold measures for good that have marked the life of nearly all the nations of Europe during the present

century show the nobler workings of the human spirit, and are a prophecy of what man can accomplish in the future if he submits himself to the influences from heaven, which can now easily flow into his mind and control it, instead of following his own fatuous and self-illumined reason. Accordingly, I select Napoleon that he may embody this newly awakened force in humanity in its lower and grosser forms of activity and outflow. But beyond this he must inevitably be chosen, I think, in any representative list, because his name so well brings before us the great historical movement of his times — the uprisings of people against their rulers, the growth of free thought and of individual liberty, the foundation of our own republic with its democratic institutions, and the spread of democratic ideas.

But although despotism has received its downfall, so that it cannot linger on much longer in any civilized country, and although even royalty in its milder forms is beginning to totter, there remain peoples to be governed and guided, and there must be men to govern and to guide. *Le roi est mort; vive le roi.* The king by divine right has passed away; hail to the sovereign who founds his right to rule upon the affections of his people. After Lincoln's death the London "Spectator" pronounced him the greatest autocrat in Christendom, meaning thereby that the people of the North had so learned to reverence, love, and trust him, that he could lead them whither he pleased. This is indeed true kingship; it is the only kind that can in the future prevail. The people have learned their strength. They can no longer be driven — they may be led. They are beginning to make wide-spread combinations against all forms of social, commercial, and political tyranny, and hence come trades-unions, strikes, and alliances innumerable. Can they be suppressed and kept in order by counter-combinations of capitalists and aristocrats? Possibly, but if class is to be arrayed against class the picture of what is before us is dark indeed. It may not mean anarchy, but it at least means disorder alternating with order, and the disorder when it does come will be likely to come like a hurricane. I look for a better remedy in the growth

and the ultimate prevalence of sympathy between high and low, and in the leadership of men like the great president, who had malice toward none and charity toward all. As Napoleon typifies the newly awakened forces of humanity in their coarser and lower forms, so Abraham Lincoln may stand for them in their higher and nobler forms. And I feel sure that in the future, when the study of history is something better than the mere study of institutions, when it means an inquiry into all the deepest and profoundest experiences of man's spirit, his name will receive even greater honor than it now does, and will mark a mighty epoch in the progress of mankind.

Such are the twelve representative men, and such are my reasons for selecting them. The list is indeed imperfect and is marked by some sad omissions. Fain would I find a place for Phidias, Mohammed, for Charlemagne, for Alfred the Great, for Dante, and for William of Orange. But I will leave the due recognition of these and other worthies to those whose ways of reading history may be different from mine.

Weston, Mass. EDMUND H. SEARS.

EARNESTNESS is contagious. Earnestness leaps over difficulties. Earnestness walks the up incline as though it was level ground, nor heeds difficulties with the prize in view. We have to contend, as we have seen, with widespread indifference, and earnestness will attract the half-closed eye of the indifferent, and rouse to sight, thought, action. Would that our churches were all terribly in earnest — all intensely alive! Silently as the leaven leavens the whole lump, so an earnest church leavens the locality in which it works. Earnestness need not be noisy; the hottest coal fire burns without crackling; the earnest runner does not waste his strength in shouting to the spectators as he runs. We plead for the earnestness which is the normal condition of healthy spiritual life — the earnestness which flows from constant communion with God — the earnestness which can calmly look on the scene of continuous indifference, and gather from it strength to plead with men and plead for God — the earnestness which, like the river in its course, is fed by secret springs flowing from the "throne of God and the Lamb." — *Rev. J. T. Wigner.*

EXTRACTS FROM LETTERS OF DR. J. J. G. WILKINSON.

XII.

LIFE.

April 4, 1871.

Since I saw you I have been busy as never before with practice and with public work. Both grow upon me. And thank God the power of both seems given, and the joy of using the power.

A couple of weeks since I was examined against vaccination for nearly three hours before a Committee of the House of Commons. And though the enemy was strong, high-seated, and unscrupulous, I felt sustained and not broken. My evidence ran chiefly to the point that Government, in advancing and establishing and empowering vaccination, had made it impossible to rely upon the facts or figures of the vaccinators, and impossible for them to collect the opposite statistics of the injuries inflicted by vaccination.

My mind runs much in that groove on all subjects. If "Love is the life of man," and states can evoke loves of power, place, money, and the like which become the life, they actually engender men — in a practical sense — and men who can only carry forth the principle of their existence, the secondary life. How vital it is that states should not undertake such necessarily vicious generation; making beings to whom facts ever so grave, except such as they like, must be invincible.

What of the Commune? Before you read this it will have passed away. And yet in it, for the first time, I have had a sympathy with the depths of France. But it is needful to remember the words, "If ye have not been faithful in the unrighteous mammon, how shall ye be trusted with the true riches." To establish the higher society in the lower, the unselfish in the selfish, it is needful of all things to be "faithful in the unrighteous mammon" — to proceed wisely, experimentally, powerfully, with the nation willing at one's back, from individual to communal rights. That of course, at such a time as this, cannot be expected of poor France. Yet her protest for the Commune will not pass away without notching for future doom the great tree of selfish propertyhood.

STRUGGLE.

April 11, 1871.

I remember Cobden saying that despite the great privileges of America — her immunity from ecclesiasticism and the like — she was still heavily in commercial bondage. And that this was because each freedom requires to be fought for separately, requires its own especial education of the people to gain it. So it is with the liberation of the people from all the professions, which require to be held at arm's length by individuals or converted from masters and love of dominion to servants and service. This is a very intimate lesson and achievement of social politics. And England and the United States have to do and suffer much to contribute it by example to the world.

HOPEFUL.

May 2, 1871.

The Commune lives still, and is the vital spark of France. And though crushed — the personal fuel of it — it has kindled the world, and will never go out again. France has died down to that, but in spite of appearances, there she is immortal. There and thence, I believe, is the salient point of her social resurrection.

Does it strike you that the future states of nations may be produced by their death in this hard-hearted era, where they ought rather to be produced by transformation?

AMERICA.

May 10, 1871.

I am under the weather with a bad cold, yet your lovely words on America, and her scenes and chances, pleases my languor into vigor. I love America, and have seen in the bare, rugged places of her just enough to know that she is in a happy state of boyhood and girlhood on her surface, and that she has more life than garment as yet — a happy wealth of that which makes and uses all wealth. It must be something very enlivening to grow up in a world that is making; where every improvement is for you and not for your landlord; where you can see how much better you leave the fields than you found them, and thus have your life written down and summed up in visible quantities of good brick street or ploughed land.

However, here we are not without a peculiar mission. Being

small and limited, we have to work upon the internal smallness which is illimitable.

You can escape from our social problems by the Pacific Railroad, or any other means that leads you forth into various domains of societies. You can go by rail into civilization, despotism, the patriarchal state, paradise (with Harris), or socialism with many. We can't get out at any price. We are forced to attempt our own regeneration within — at least, our own reform — and to try change if nothing else.

I think something will come of both necessities. In our prison of insularity we shall work out some problems, perhaps many, for you and for all, and in your enforced freedom you will force upon us the pattern of a new external development, by putting on such an external that we shall throw a big bridge of international love across the man-sea, and be led to share your grandeur, and escape as a continent.

Just as poetry, whose rhymes limit and island it, ends in prose; and prose will at last be all poetry; and so on in a wheel.

PARIS.

MAY 21, 1871.

I am sick with burning and bleeding Paris! Most sick of all with Thiers, the arch-respectable tyrant, the imperial attorney, who sits in clean clothes with dogmas of blood issuing from throat and pen. The Commune dies of him — perhaps today. And all the Gladstones, and the other English Thiers, consign to their hell the monsters who have burnt imperial Paris.

The poor wretches are not good enough for their mission, and certainly bad enough on other sides, but their destructions are small compared to what Thiers and French emperors have done. As always the monarchs kill thousands where the anarchs kill tens. The screech ascends over burnt property, while joy reddens and roars over slaughtered insurgents.

And yet the Commune will never die; for it is now the ghost of murdered Paris, beyond the reach of Thiers and his dagger, Vinoy. And it will appear as a ghost amid the selfish splendors of nations, especially when any night of fears is at hand. And it will be seen and heard when selfish powers are on their death-beds. It will say that selfish property is coequally infernal with pillage. That selfish property can henceforth have no security; but the broader it founds and the higher it builds, the more earth-

quake and volcano it has, and invites under its branches. It will preach by curses that Godliness and property must be allied; that Godliness and power must be one, or all old states will perish in a fiery doom. It will tell the nations of old Europe that it expects their ghosts down with it, and that their places are prepared, and that civilization is the paved road for them, leading directly now to fire and blood.

I see it all, unless the Divinity move us to move with him to the neighbor's need. Dead Paris shows it — the hero, Daimon shows it.

RELICS.

MAY 30, 1871.

You have hit my taste exactly in sending that piece of mica from Middletown, Ct. It is just what I should have brought away myself. I shall put it into my glass with my specimens from Geyser, which I always contemplate as little doors through which my inner man goes to Iceland when he chooses. Now I shall sometimes by mica go to that hill in Middletown, and sometimes take Middletown to Iceland, and Iceland to Middletown sometimes.

EUROPE.

JUNE 9, 1871.

While America is growing and gardening, is not the old prairie, Europe, veritably on fire? A friend wound up our conversation the other day. The two final old parties are rapidly coming to face each other as Infallibility and Petroleum.

This thing will go on, for the actual cantery is at hand, and the Fire God, in the absence of the Love God is thundering through the air. Switur advances.

HURRIED.

JUNE 23, 1871.

You are crowded out too often by the hurry of my London ways. If I did not seize this quarter of an hour roughly, and impress him, I should be compelled to be again silent. Why is it that I find less and less time for all writing? Practice and public causes gather round me, and the one thing they war with is my pen. I long to discourse of universal things, and I am taken down long flights of practical stairs, and find myself landed in sick-rooms, or in public meetings about vaccination, etc. Dignity (false) seems disregarded by the Providences; and hence the needful work is

put on as a prison suit, and I have to live in it. Nay, more, I begin to try to see that it is my true cloth for the present time.

I am glad you and Mrs. Lucas met as two letters of one word on the woman's rights' question.

QUESTIONS.

JULY 11, 1871.

Hurried again, and bankrupt toward my correspondents, not in affection but in opportunity. On all hands, save in daily visits, I am in arrears.

It seems I am something like the poor British Parliament. Towards the end of the season hurry reigns, and numerous intentions painfully give up the ghost. And then, also, a certain sickliness of will from prolonged London work makes all movements rusty, difficult to begin, and slow to move when in motion.

With more work than usual — than ever — I have not been very well. I suppose all this will culminate in what is called a holiday. Where that is to be I have not any clear thoughts, but I have some apparent tendencies to a coasting voyage up Norway.

In the meantime this season, which is ending, is for this country peculiarly chaotic, and may be followed sooner or later by several throes of creation. I find all minds are at sea, and even worldly folks are impressed with the hours that loom, and are guessing at their contents, which shake the curtain of time as they operate on the other side of the veil.

The good worldly folk are newly thinking that there is something spiritual before unknown to them, and are opening their orthodoxies very fast heavenwards. The practical realization of good, on a social scale, is what they see must come; and how to do this opens so wide a door of free speculation that Divine things of a portentous size are no longer without some commencement of an entrance into their practical minds; and these are amazingly uplifted and love-filled by the event. So that they now think that there may be a remote truth for the earth in "Thy kingdom come."

All this dissatisfies them with governments, and estranges them from pillarship in the Thiers-Gladstone Temple of old-managed society.

The earnest bad folks likewise have the same set of practical determinations of achieving for themselves, and the whole of the

earnest bad human race, a new social good, which will inaugurate justice between man and man, and found a trades-union wisdom and principles — a righteous and thus a stable society. Neither have these any dealings, but scorn and vengeance with the Thiers-Gladstone liberality.

Will not the good and the bad soon have a conference and come to terms in the practical Gospel, and the old social parties be nowhere? Will not the infidelity of the individual be found to be a protest against the devil, however high he may be enthroned, and by whatever sacred and august names he may be called in his false elevations?

BIBLE-READING FOR CHILDREN.

The great development of the Sunday school has tended, to some degree at least, to take the ordering of the child's religious education out of the hands of the parent. Some would say that it has taken the education itself out of the parents' hands, and therein they find a cause of grave objection to the institution, and are led to wish to see it abolished, and to predict that it will be abolished when we come to look at the case more rationally and with less disposition to imitate the other religious bodies. It is not proposed to discuss this question, both because this is not the place so to do and because the allegation is not assented to in the least. The Sunday school, as any one can see who watches its introduction into a community, stimulates Bible study in the home, leads parents to see their duty more clearly, and as it were compels those who are willing to be so moved, to do what otherwise they would neglect.

But as to the ordering or arranging of the study it may be granted that the school has made a change. It has introduced a system, it has designated a course, it has induced attention to specified subjects, it has in effect arranged the work to be done.

Is this a benefit? It may be said in truth that the course of lessons is arranged with care, and emanates either from the pastor acting by himself or from the associated pastors in the

annual meeting, and thus that it is carefully done so far as it goes. But the question may fairly be raised, Does this course of lessons mean any thing more than a plan for the school work?

Look at the case as it stands. In September with some, and in October with others, the lessons are taken up — a chapter or part of a chapter at a time. A few verses are to be learned. Is this to be the whole Bible work of the child? And is that to be the only way in which the parent will give attention to the child's Bible-reading, merely assisting it each week to read this lesson and to learn these verses? If, as seems most proper, this is attended to on the same Sunday in which the lesson is given out — occupying perhaps an hour — what shall be done the rest of the week? If there be a brief morning exercise of devotion, shall this be all that is done? Or is it the case with many of our families that the prayer by the bedside is the only such exercise?

These are very serious questions — they touch upon vital matters. If we are not Bible readers from childhood upward, who shall be? Those who believe it to be a mere history, more or less imperfect and inaccurate? Those who believe it to be inspired only here and there, which is the common teaching in many if not in all other religious bodies?

There is no time to treat of the great subject of the value of this book as rationally seen by us, but note only these points:

It has been so written as to be the conjunction of heaven with man. Every word in it, and in some places every letter contains a spiritual meaning in which the angels are. If the Word had been written otherwise, there could have been no conjunction of heaven with man. (A. E. 816.)

In the Word no syllable is empty, for the Divine is in every part. (A. E. 408.)

The internal senses are in that of the letter, and they are evolved one from another, each by its own heaven, while one whom the Lord is leading reads the Word. (A. E. 1079.)

One who reads the Word from the affection for truth, has enlightenment through heaven from the Lord. (A. E. 1067.)

Let one read the Word every day, a chapter or two, and learn from his teacher and from discourses the doctrines of his religion. (A. E. 803.)

These are quotations, and the last is given in a passage wherein the way of a man's regeneration is pointed out. Daily reading of the Word is placed first in the list of requirements. The passage is familiar to us which declares that when Swedenborg had read through the Psalms and on to Malachi, he perceived that every verse communicated with some particular society in heaven. (S. S. 113.)

But the passage most to the present purpose is the following:

Arcana are given historically so that the Word may be read with delight, even by children and the simple, in order that, when they are in holy enjoyment from the historical sense, the angels may be with them in the holiness of the internal sense. Hence is the consociation of man with the angels, though he knows nothing of it, but only perceives from it a certain joy in which is holiness. (A. C. 3982.)

It would seem that from a perception of these truths certain deeds must follow. The child must be furnished with its own Bible. While it is too young to read for itself, the reading may be done by repeating the words after the parent. A mother has brought her five children through the whole Bible in this way, taking them in turn privately. Or the reading can be made at morning worship — a small portion being gone over by the children in addition to the reading of the parent.

This is no new idea, and tables of readings exist for the purpose. The value of the union of minds which results from using them is great. But here let there be liberty and due regard to the circumstances of every home. Only let the beginning be made, and the habit will soon be formed. Few children will perhaps feel this enjoyment while passing into the years of independent thought, but all will feel delight in it in their tender years, and inestimable benefit will be received for future use.

Professor Huxley, some twenty years ago, when he was in

a less pugnacious mood in regard to the Scriptures, said in the *Contemporary Review:*

Some of the pleasantest recollections of my childhood are connected with the voluntary study of an ancient Bible which belonged to my grandmother. There were splendid pictures to be sure, but I recollect little or nothing about them. What come vividly back to my mind are remembrances of my delight in the histories of Joseph and David, and of my keen appreciation of the chivalrous kindness of Abraham in his dealings with Lot.

He enumerates other subjects, and says:

I enumerate as they issue the childish impressions which come crowding out of my brain in which they have lain almost undisturbed for forty years. I prize them as an evidence that a child of five or six years old, left to his own desires, may be deeply interested in the Bible and draw sound moral sustenance from it.

This is but a feeble testimony compared with what those might give who were led through the Bible by loving parents, themselves led by the Lord, so that in the reading heaven was united with earth. "Blessed are they that read."

Presented in this most general manner this subject cannot but declare its own importance. On account of the use to the individual in storing up states of holy affection for truth, on account of its use to the angels in promoting their influence upon earth, on account of its use to all mankind which is aided by it in ways described in our doctrines, we need more Bible reading — that which is daily and systematic. The Sunday school is no substitute for this. On the contrary it asks for the aid so furnished, and without which it is but superficial in its work. It can most usefully supplement such home work, it cannot take the place of it.

And notice in closing this intensely important declaration of the doctrines:

The angels understand the internal sense of the Word better and more fully when boys and girls read it, than when adults do, who are not in the faith of charity. The reason was told me, that young boys and girls are in a state of mutual love and innocence, thus most tender, almost heavenly vessels and faculties to receive love and innocence, which can be adapted by the Lord to this end. (A. C. 1776.)

Mary was surprised to find the Child in the temple, hearing the teachers and asking them questions. Our parents are so fully enlightened that they may prepare for the readiness of their children to turn to heavenly things, and may show them the way to the temple of genuine religion and put into their hands the book of books, bidding them read and serve the Lord, delighting in the law of the Lord, and meditating in His law day and night.

Cambridge, Mass. THEODORE F. WRIGHT.

THE GRAVE AT BUSENTO.

NEAR Cosenza the Busento nightly gives a mournful singing,
Echoing o'er the murmuring waters, in the whirling eddies ringing.

And along the stream flit phantoms of the gallant Gothic nation,
Who for Alaric the mightiest of their dead give lamentation.

All too soon and far from home the hero to the grave is owing,
While the locks of youth, still golden, are adown his shoulders flowing.

And upon Busento's margin are the bands of warriors ranging,
Digging an unwonted channel, and the river-courses changing.

In the hollow, void of water, deep they buried Rome's alarmer;
Dug the grave and sunk the body, on his steed and in his armor.

Then they heaped the earth upon him and his trappings brightly beaming,
That from out the hero's grave the swelling waters might go streaming.

Back again from its new coursing was the foaming river guided;
Mighty in their ancient channel the Busento waters glided.

And there sang a choir of warriors: "Sleep thou in thy hero-glory!
Never shall the vengeful Roman rob thy grave renowned in story!"

Sang they, and the mighty praise-song through the Gothic host went sounding;
Roll it, roll it on, Busento, as thy waves go seaward bounding.

TRANSLATED FROM PLATEN BY E. H. SEARS.

OPEN LETTERS.

AN EARNEST MAN.

We quote from a letter recently received from a clergyman who, if we mistake not, will be a valuable helper in our work :

Editor of the New-Jerusalem Magazine : —

I find that I am a New-Churchman. The Heavenly Doctrine is not alien to my spirit. I see that I am entertaining one whom I have long known imperfectly. Had I not studiously avoided the documents I might have entered into my rest years ago. I have been blindly groping about, seeking light everywhere but in the right direction, and what has come to me has filtered through the mass of modern theology. I have mined it with much labor and sorrow. Yesterday I completed a somewhat thorough examination of New-Church doctrines. It was then that I saw my way clear. I looked, and every other avenue was closed. There was but one door for me, and I gladly concluded to enter. I could not find a protest in my soul to all the teaching. My spirit eagerly drank it all in. It was what I sought. I breathed my native air. I was at home, and serene satisfaction came. The weary journey was over, and I might now throw off the travel-stained garments.

This is no hasty or superficial act, but a healthy, steady, and persistent growth. Just now, as the blossom was ripe for bursting, came these writings and with them the disposition to examine them. Door after door was flung open as I traversed this temple of truth, and I was not surprised at what I saw. I did not see how it could be otherwise. All was in harmony with Scripture and science, and underneath was the impregnable rock of reality.

X.

HEAVEN AND DREAMS.

We dream toward morning. Then the busy day,
Athwart the marble portals of our sleep,
Flings shades that ape her solids. Forms are they
That buy and sell, chaffer and laugh, or weep.

There is a last awakening. Toward our end
We dream of heaven : then walk through all our fears
Shapes real as gracious. What should these portend
That strike such rainbow triumphs from our tears ?

— *Christian Register.*

SWEDENBORG STUDIES.

THE PARABLE OF THE LOST SHEEP.

As related in Matthew this parable reads as follows, according to our common version:

> How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. (xviii. 12, 13.)

To one who is looking for the spiritual meaning of this passage, it cannot fail to appear strange and unaccountable, that the lost sheep, representing, as he obviously does, a wayward person, should be sought among the mountains, which signify an elevated, strictly a celestial state of mind. Accordingly it is a relief to find that the particular phrase thus brought under consideration is mistranslated, and should be rendered, "Doth he not leave the ninety and nine on the mountains, and, going, seeketh that which is gone astray?" This rendering is favored by Alford and other commentators, though it is not accepted in the Revised Version. If any doubt could exist on the subject, it is wholly dispelled by the following clear statement of Swedenborg:

> It is here said, "Doth he not leave the ninety and nine on the mountains, and goeth and seeketh that which is gone astray?" for by sheep on the mountains are signified those who are in the good of love and charity; but by the one that is gone astray, is signified one who is not in that good, because in falsities from ignorance; for where falsity prevails, that good cannot exist, because good is of truth. (A. E. 405.)

This appears to be the only place in his writings, where Swedenborg quotes the text of this passage. But another

reference which he makes to it is interesting, and strongly corroborates the reading and interpretation above given. In A. C. 2661, he says:

> The Lord came into the world, not to save the celestial, but the spiritual. The Most Ancient Church, which was called man, was celestial. . . . After the time of that church, there was no longer a celestial church, but a spiritual church. . . . This church, or they who were of the spiritual church, could not have been saved, unless the Lord had come into the world. This is what is meant by the Lord's words in Matthew: "They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners to repentance." . . . Also by the parable concerning the hundred sheep, in MATT. xviii. 11–13.

That is to say, when the Lord, as the good shepherd, came into the world, the celestial church was in no danger. Its members had been gathered into their heaven, and were safe among the mountains. But the spiritual church needed His succor. Its heaven was not yet formed, and its existence was imperilled. So he left, as it were, the ninety and nine in the mountains, and went in search of the one that was going astray. This easily connects itself with a previous verse, namely, "The Son of man is come to save that which was lost," and presents a beautiful picture of the Lord's love for the whole human race, who are, in His sight, as one flock, brought into their true relations with each other by His assumption of their nature and by His work of redemption.

JAMES REED.

FIRST NOTES ON SCRIPTURE.

WHEN speaking of the seven years during which Jacob served Laban after receiving Leah and Rachel, Swedenborg points out that seven implies a full state, and says, —

> Every time or every year is likewise divided into as many years or days, for as is the greatest and the general so is the least or particular. That which is general or great is always made up of like things, so that the one represents the other and thus the whole arises from the types of itself. Thus every period like all that is of the new creation is divided into six or seven years. The times

or years of this last period have now continued from the coming of the Messiah into the world even till this day, and now that last year or holy day is to be expected, so called by His kingdom, in which Jehovah God is sacredly worshipped, and also it is called the day of rest in which the Messiah will rest from His labors, and with those betrothed to Him will return to the land of Canaan.

This passage, which is n. 680 of *Adversaria I.*, tells us two important things, namely, that the time of the Lord's second coming was then believed to be nigh and that a somewhat material view was, at this very early stage of the author's enlightenment, taken of it.

A hint of the same view is found in n. 682, wherein we read:

The churches, when closely examined, are in themselves only one, but variously clothed. In the primitive church of the nations — preceding Moses — the Messiah appeared as in an image, but in simple white raiment; in the Jewish church, in splendid clothing and with pomp; but, when He came, He put aside that splendid raiment and pomp and appeared still more unadorned than formerly in the primitive church. But when He comes again to judge the whole world and establish His kingdom, He will put on that pomp which the priestly dignity and the regal majesty in the Jewish church represented.

Passing over many deeply interesting passages we next notice a remarkable passage which brings fully to view the great subject of marriage love in its general and particular form.

Heavenly love is the same as marriage love, and equally arises from the kingdom of the Messiah which is the first and last end of creation, thus the end of all ends, wherefore there is nothing which does not look to that love as its only end. From this is the love of married persons, of parents towards children; also unity, harmony, and charity, and all the happiness of life, heaven itself in human minds, and the kingdom of God in them while they dwell on the earth.

Because this is the only love which joins heaven and earth, it is Himself through whom and for whom all things were made. Since by Him and for Him all things were made, it follows that they are

through and for the Messiah in whom alone is that love, thus that He is that love, and thus all things were made for the sake of that marriage which shall be between Himself and the church, that is, the kingdom of God which exists in that marriage. Since there is no life without that love, it follows clearly that to Him in whom it is and in order that it may be Himself, all power in the heavens and on earth was given to Him by Jehovah the Father, that is, that He sits at the right hand of Jehovah His Father.

It is striking to notice after this paragraph in which the great fact of the universal scope of marriage love appears, that we find these words in parenthesis:

The contents of this n. 768, must be inserted from promise (*ex promisso*).

We have no intimation of the nature of this promise, but we can understand the phrase no otherwise, and therefore we conclude that some enlightenment which came to his mind on this great subject led him to promise the Lord that it should be published to the world. It is noticeable that the next paragraph is also numbered 768, as if this one was put in as an addition, and that along the side of his page he wrote N. B. (note well) five times.

Let us next notice in n. 818 a clear statement of the correspondence of spirit with matter.

As heat does in the earth so does love in our minds. The cases are wholly alike, so that from one we can learn as to the other. Heat is the natural medium, love is the spiritual medium. Thus as heat is the efficient cause in natural things, so is love in spiritual. Everything in the world and in nature corresponds to what is in heaven and its nature. This correspondence enables us to understand what is spiritual.

In n. 823 he speaks of loves as being excited from without, and says that the loves of self and the world are excited by the devil and like spirits, so affecting a man's lower mind that he comes to hate the Messiah. He says that these statements may be called unpleasant, but that they are "so true that nothing is truer."

We shall conclude with a long extract in regard to which

he says, "See if this is to be inserted when the time for printing comes."

Who believes this, that human minds and so men everywhere are wholly ruled through spirits at the will of the Messiah, and that human minds are mere potencies? Yet that every one may believe this I can assert that I have experienced it so sensibly that I believe anything more perceptible could scarcely be, and this now for almost eight months, during which by the Divine mercy of the Messiah my mind has been governed through angelic spirits with whom I have spoken almost continuously through this time, who then so flowed into my mind with spiritual light and the very ideas, with every thought and with the living words which no one present could hear, that I could not have the least thought which did not flow in so perceptibly that I could not even produce one idea of my own movement, except as it was allowed to so appear to me. Meanwhile I have dealt for five months with friends in my country and with others in society as before, no one observing that there was such a heavenly intercourse. In which experience I have most clearly learned that all human thought, will, and action are directed by the will of the Messiah alone; of some, His servants by pure mercy and grace through His angelic spirits, of others by permission, through other unheavenly spirits, according to the life of every one.

BETHLEHEM.

In several passages this city, as the place where Benjamin was born, where David was born and crowned, and where our Lord was born, is treated of in connection with Benjamin, who represents the connecting link between Joseph and Judah, the neck of the man formed by all the heavens; and it is seen at once why Benjamin should have his portion between Judah on the south and Ephraim and Manasseh on the north. Perhaps these combining circumstances have led some to suppose that the city of Bethlehem lay in the portion of the land which fell to the tribe of Benjamin, and they may have thought that the doctrine would bear this out. But it is certain that the southern line of Benjamin's portion lay just south of the city Jerusalem and passed some five miles to the north of Bethlehem; and if the passages which especially treat of

Bethlehem had been noticed, it would have prevented them from making the error. Note the language of A. C. 4594 and 4592, which are perhaps the most thorough in this treatment of the subject, —

That Rachel bore her second son, Benjamin, at Bethlehem, and died in giving him birth, also that David was born in Bethlehem and anointed king there, and then that the Lord was born there, is an arcanum which has not yet been revealed. The Lord was born there and not elsewhere, because He alone was born a spiritual-celestial man, but all others are born natural with capacity or power to become either celestial or spiritual through regeneration by the Lord. The Lord was born a spiritual-celestial man in order that He might make His human Divine, and this according to order, from the lowest degree to the highest, and so might bring into order all things in the heavens and the hells. For the spiritual-celestial is intermediate between the natural or external man and the rational or internal. (A. C. 4594.)

The Lord alone was born spiritual-celestial, and therefore He was born in Bethlehem where was the border of the land of Benjamin. (A. C. 4592.)

GROWTH.

We were struck with the following statement of a scientific journal as to growth from seeds; it so fully illustrates the statement of the doctrines that "in all forms of use there is some image of the infinite and eternal." (D. L. W. 318.)

The seed of a globe turnip is exceedingly minute, not larger, perhaps, than the twentieth part of an inch in diameter; and yet, in the course of a few months, this seed will be elaborated by the soil and the atmosphere into twenty-seven millions of times its original bulk, and this in addition to a considerable bunch of leaves. Dr. Desaguliers has made some experiments proving that, in an average condition, a turnip seed may increase its own weight fifteen times in a minute. By an actual experiment, made on peat ground, turnips have been found to increase by growth fifteen thousand nine hundred and ninety times the weight of their seeds each day they stood upon it.

BOOK NOTICES.

DESCRIPTIONS OF THE SPIRITUAL WORLD. New York: New-Church Board of Publication. 1890. pp. 288. 50 cents.

THIS much desired book for Sunday-school use makes a good appearance. It has been compiled by Rev. W. L. Worcester and contains forty descriptive passages of varying lengths, from "Heaven and Hell," "Conjugial Love," and "True Christian Religion." Each extract forms a chapter, and is introduced by a brief but skilfully prepared talk, to open the subject and show its practical value. It is so good a book for any one's reading that we wish it could be suitably advertised, omitting the title "Manual of Religious Instruction: Doctrinal Series, III.," and telling just what it treats of.

Readers will find that a careful hand has made the extracts, so that they are well adapted to young minds, and so that all repetition being avoided, they give a very full description of the other life.

TABULAR VIEWS OF UNIVERSAL HISTORY. By G. P. PUTNAM and L. E. JONES. New York: G. P. Putnam's Sons. 1890. pp. 211. $1.75. Boston: W. B. Clarke & Co.

THE founder of the house which publishes this volume made a chronology of the world's progress, and this has now been revised and extended by Mr. Jones, who says in his preface in respect to Hebrew dates:

> The chronology of Bishop Usher is now so universally discredited by Biblical scholars as well as by other students that it has been entirely discarded, and Hebraic history has been begun with the introduction of monarchy among the Jews, the earliest event in their career which can be fixed with any appropriate degree of accuracy.

This is going to the other extreme perhaps from Usher, for the date of the Exodus need not be regarded as altogether uncertain. Thus the first date given is that of the Great Pyramid, "about 3700 B. C.," and all the dates from Abram downward could be fixed as nearly as that. The main part of the work deals with the

period 600 B. C. to A. D. 1889, and is perfectly well done. Opposite pages are divided into four or five columns and in these, alongside of the date, the events of the world are ranged, making the most convenient book of this sort that we know.

THE BIBLE AND OTHER ANCIENT LITERATURE IN THE NINETEENTH CENTURY. By L. T. TOWNSEND, D. D. New York: Chautauqua Press. 1889. pp. 205. 40 cents.

THIS neat little book, at a remarkably low price, is one of the books to be read this year by the Literary and Scientific Circle. Its author came into favorable notice upon the issue of his "Credo," which showed fearlessness of speech joined with good judgment. Dr. Townsend in this book — much of which has seen the light before — is very ingenious in his defence of the Bible from being antiquated or unworthy of the study of modern men of science. He shows that in the art of healing, in hygiene, in mental philosophy, in the use of inductive reasoning, in civilization, in law, in the best forms of government, in architecture, in botany, zoology, and meterology, in geology and astronomy, in morals and religion, the world was far astray at the time that the Bible writers were at work, and yet that they made none of the gross errors of the philosophers, and indeed that the Bible has been vindicated, rather than condemned by modern research. Sometimes he carries his argument a little too far for dignity, as when he says that Adam being put to sleep when the rib was taken from him gives "a suggestion which, had it been followed, might have hastened what has been a very serviceable though tardy scientific discovery," meaning of course anaesthetics. It is odd that he should speak of the "late Professor Bowers"; we had just come from calling upon him when we read this reference.

On the whole this book deserves warm commendation and is excellently adapted to guide the thoughts of the Chautauqua readers in a healthful channel.

LATIN COURSES IN ENGLISH. By WILLIAM CLEAVER WILKINSON. New York: Chautauqua Press. 1889. pp. 498. $1.30.

IT was a bright thought to make the Chautauqua reading course cover classical studies by means of volumes introducing the reader to the classic writers, telling about them and their histories, and then reviewing their works with copious extracts from them — all

in English. In this volume we are introduced to Sallust, Ovid, Cæsar, Cicero, Virgil, Livy, Tacitus, Plautus, Terence, Lucretius, Horace, Juvenal, Pliny, and others; we see them in their lives and circumstances, and we read what they have to say, without learning any Latin to be sure, but with a by no means distant or inadequate glance at their works. In treating of Tacitus our author gives us too much of Nero and his crimes, but otherwise the book holds an even course and is delightful and useful reading.

New Maps of Palestine. The Palestine Exploration Fund has lately issued a new map on the scale of two and three quarters miles to the inch in twenty-one sheets. The secretary, Mr. George Armstrong was the maker of it. Both sides of the Jordan are represented and Beirut on the north and Kadesh Barnea on the south are included. To subscribers to the Fund, the price is $6.00; to others, $10.00. The office is at 1 Adams Street, Adelphi, W. C., London.

We are also able to announce two new maps by Mr. G. W. Colton, 312 Broadway, New York. Both are of great value for use in Bible schools. One represents Jerusalem itself on such a scale as to show all portions of the city, the contour of its hills, every object of interest, and the space without the walls. The second represents the suburbs of the city, showing by circles the limits of five and ten miles. It is an ingenious map, and is essential to the satisfactory study of the period of Samuel and Kings. These maps cost $5.00 each, and should both be procured by our schools. For sale at our office.

Digest of English and American Literature. By Alfred H. Welsh. Chicago: S. C. Griggs & Co. 1890. pp. 378. Boston: Lee & Shepard.

This is not a book of extracts with biographical sketches, but is a complete account of literature from B. C. 55 to the present time. The opposite pages are divided into four columns, of which the first, headed "Events," gives the history of the nations; the second is headed "Characteristics," and is descriptive of manners and measures; the third treats of "Writers"; and the fourth of "Writings." The whole is put in a plain, well-spread form and the mechanical work is excellent. Everything except extracts from works of writers is here as in an ordinary compendium, but in addition to that the contemporary history is clearly presented. Mr.

Welsh died before the work was finished, and Mr. W. H. Scott, of Ohio State University, has completed it. We commend it as containing just what a scholar should know.

Our New England is an illustrated gift-book just issued by Roberts Brothers, of Boston. The size is twelve inches by ten. A genial essay on New England, by Hamilton W. Mabie, is joined with twelve photogravures representing scenes dear to the heart of a native of that region. Shore and forest, farmhouse and pasture are represented here to the life, with a bit of poetry to interpret each picture. Price, $4.00.

Upward Steps of Seventy Years. By Giles B. Stebbins. New York: United-States Book Co. 1890. pp. 308.

Mr. Stebbins, born 1817, here writes of his many interesting experiences with Channing, Garrison, Lucretia Mott, John Brown, Theodore Parker, and others of active minds with whom he was associated in undertakings of successful and other "reforms," terminating with spiritism and general radicalism. He is a spirited writer, and his book is a history of social upheavals since his birth.

Moving Forward is a little pamphlet of 104 pages, published by F. U. Worley, 148 A Street, N. E., Washington, D. C. He is a nationalist and he here tells what the country will be a century hence, when coöperation shall have superseded competition, and when the government, free from rings, will do the railroading, banking, schooling, etc. Price 20 cents.

The Day's Message. Boston: Roberts Brothers. 1890. pp. 366. $1.00.

This is a beautiful little book of extracts arranged by "Susan Coolidge." Every day has a text from Scripture with a poetic and a prose selection. The range of authors is very wide, and the book seems to be one of the best of its highly useful class. It will make an excellent present for the thoughtful.

In My Nursery. By Laura E. Richards. Boston: Roberts Brothers. 1890. pp. 238. $1.25.

This finely made book of poetry is full of merry jingles, some of them more funny than instructive, all illustrated with skill.

Free Russia is a monthly published in New York and London by the "Society of Friends of Russian Freedom." It shows a hopeful determination on the part of some of her children to free Russia from her oppressive government. The office is at 321 Broadway, New York.

THE DRIFTING ISLAND. By WALTER WENTWORTH. Boston: Roberts Brothers. 1890. $1.25.

IF we are to have hunting stories about boys who are wonderful marksmen, it is well that they are told in the way of this book, with much geographical information, with a spirit of justice and mercy always prominent, and with the Bible in the camp.

WE are requested to state that the money received from the sale of Mrs. Morehouse's beautiful Christmas book, mentioned last month, will go to the Washington Church Building Fund.

THE REVIEWS.

The Andover Review for November treated of the "Conflict between Science and Religion," in a fair and hopeful paper, by Dr. Alfred Cave; of the "Reorganization of Congregational Churches," with wise suggestions by Dr. A. E. Dunning; of General Booth's great plans for improving English life; and of "Dogma in Religion"; with an important paper by Prof. Egbert Smyth. The editorials were very full.

The Methodist Review had papers on "Ezra the Scribe," by Prof. A. B. Hyde; "Egypt Exploration"; "Geology and Sacred Chronology"; "The Mission of the Anglo-Saxon"; and the "Prophecy of Amos"; with much editorial matter of which Dr. Mendenhall's arraignment of the "Higher Criticism" was most noteworthy.

IN *The Universalist Quarterly* there were articles of much interest on "The Psychology and Physiology of Will," "Divine Providence," "Wellhausen's History of Israel," and others. This *Review* seems to grow more radical as younger men take their places in its list of contributors.

The Hartford Seminary Record is almost a review with its forty-eight pages pertaining to theological education.

THE NEW CHURCH.

MARRIAGE LOVE.

A LARGE space in the recent meeting of the English Conference of the New Church was devoted to the case of one of its young ministers who is the agent for *New-Church Life* — the organ of the Academy — and endorses its teachings. The Conference declared that its teaching in regard to "the Laws of Marriage and of Pellicacy is utterly opposed to the Doctrine of the New Church, and that the circulation of such teaching brings scandal upon the church and encourages wickedness." It also

Resolved, That the Rev. Robert James Tilson be affectionately but urgently requested to repudiate the teaching contained in the issue of *New-Church Life* for June, 1890, upon the subject of Pellicacy, and to cease to act as agent for that periodical, and also to withdraw from the institution which publishes that periodical as its official organ.

Our English brethren must judge for themselves whether this is the wisest way to meet the case. It may be so, but we have some doubt about it. The young man at once posed as a martyr, declaring that he never would renounce his principles, which he believed to be the Divine truth. And the action of the Conference was considered tyrannical by some who were not at all in sympathy with the principles condemned. It would be very easy for a man whose mind dwells much in literal expressions conscientiously to occupy Mr. Tilson's ground, and to be only hardened in it by what he considers the persecution of those who do not meet his principles fully and openly. For the *Life* is usually very careful to adhere to the letter of the doctrines of the church; and it may conscientiously believe itself and be believed by others to be right, when if the mind were a little elevated above the letter, so as to see the whole doctrine in its right relations and proportions, the teaching would be seen to be entirely different.

The wrong in the teaching of the *Life*, on the present subject, appears to us to be one of proportion and color — so great, we think, as nearly to invert the meaning of the doctrines, at the same time that it keeps very close to the letter or a part of the letter.

Swedenborg in his work on Marriage Love, portrays it as a love "holy, pure, and clean" above all other loves, founded in a common love for the Lord and a life of usefulness to men.

These its attributes [he says] cannot be given but to those who are conjoined to the Lord, and from Himself consociated with the angels of heaven; for these shun extra marriage loves — which are conjunctions with others than their own proper consorts — as the loss of the soul, and the lakes of hell; and in proportion as a consort shuns such conjunctions, even as to the lusts of the will and purposes therefrom, so far marriage love is purified with them, and becomes successively spiritual, first while they live on earth, and afterwards in heaven. (C. L. 71.)

But then he looks out upon the world, sunk in every kind of filthy lust, and asks how men can be led out of the mire to such clean spiritual life as there is in heaven. And he sees that the Lord's Providence with man is continually leading him up, "first to a milder hell, then away from hell, and finally to Himself in heaven" (D. P. 183), and he sees that for some — so fierce is their evil — such gradual elevation is all that is possible; and he assures us that if their faces are turned upward, and they are climbing out as they can, the evil that adheres to them shall not be imputed to them. (C. L. 455.) It is all evil, natural, and incompatible with a spiritual life. (452, 460, 447, 459.) To those who can restrain themselves by rational and spiritual motives, it is a sin that destroys the soul; but to those to whom it is a restraint from worse evil, and who accept it as a step towards freeing themselves altogether, it is not imputed as sin.

Stated thus in its relations with the heavenly love, the whole doctrine is seen to be of the Divine Mercy, and wisely helpful in saving the world from the depths of its sinfulness. But when the pure, spiritual side is nearly or quite lost sight of, and the milder evils — with all that is mercifully said about them relatively to grosser evil — are dwelt upon almost exclusively, they are made to appear as good in themselves, and their contrariety to heavenly life does not appear. The tendency of such presentation of the subject appears to us to be to lead men into evil; whereas in Swedenborg's presentation of it we see no tendency but to lead them out of it with all the strength of a zeal for the pure love of heaven. Would that our friends could present the subject thus, in its true proportions and color!

FINAL DOCTRINES.

THE question often arises among our people as to the thoroughness or, as we might say, the exhaustiveness of the doctrines revealed from the Word through the instrumentality of Swedenborg. There are probably those who, not having fully considered the subject, are inclined to think that the understanding of spiritual truth now enjoyed in the New Church is imperfect, not only on account of the limited comprehension of the new truths which is due to a lack of spiritual life among our people, but also because of the general progress which must be expected to be made in future ages in this and in all respects. There have been here and there — as with such persons as T. L. Harris and Dr. Holcombe's friend — an actual belief that the day of the doctrines from the Word contained in the writings of Swedenborg had passed, or was passing, and that a new teacher was, for the time at least, of greater importance to the Divine Providence.

To all such it may seem dogmatic to say that the world has its final revelation, but this is a view held rationally rather than dogmatically by the people of the New Church. They believe in a second, but not in a third advent of the Lord. They believe that the second coming of the Lord is *parousia* — an abiding presence of Him in the affairs of men. They believe that the judgment which He has executed was the last judgment — not only the last so far, but absolutely the last. They believe that the human agency which He employed to bring to men on earth the new understanding of the Word was a sufficient agency, not requiring subsequent agencies to repair the failures of the first. They believe that they have all the light which is necessary to lead lives fulfilling the promises of the closing chapters of the Word, though they are very far from imagining that they do lead such lives as yet.

Why do they believe all this? Because they are told to believe it? No; but because the Word promises that this age shall be the final age. It makes no prophecy of future decline. It predicts no night to follow this bright day, but says, "And there shall be no night there." It teaches nothing but the endurance, world without end, of the New-Jerusalem age of the world.

Reason, especially when enlightened by what is known of the state of order induced upon the spiritual world, as foretold in the Word, concludes that the race, having passed through the stages preceding maturity, is now about to enter upon the period of its

regenerate manhood, too wise from past sad experience to repeat its mistakes and too humble to defy the Divine authority. Men are not now actually such, but there are some such, and they show what others will be.

The church, too, is gradually turning from hypocrisy and formalism to seek for the spiritual welfare of mankind. We conclude, therefore, that the doctrines which present the Lord, the Word, the life here and hereafter, and other subjects in such radiant light, are in themselves perfect. Showing as they do the Lord to be one — our Redeemer — explaining to reason as they do the inspiration of the Word, teaching the highest ideal life, these doctrines have come to stay. They are the science of religion, the art of which is as yet most imperfectly practised, but the principles are immutable.

This may by some be understood to mean that just where the works of Swedenborg stop, we must stand still forever in spiritual investigation; that, for example, we are to know the spiritual meaning of those passages of the Word only which he has treated. Not at all. We are to take the principles given there and are to apply them to the whole Word; we are to draw forth — a part at a time — the whole correspondence of the natural universe to the spiritual; we are to make, from what he has done, commentaries upon other parts of the Word; in other words, we are not only to receive but to make use of the doctrines as new subjects of investigation arise and as new discoveries are made in the field of science. Instead of checking study the doctrines give it a great impulse. Instead of making him who receives them a mere conduit of transmission, they make him an active appropriator and agent.

That some will abuse this liberty which we all have is to be expected. Some will try to reason out by means of the doctrines some pet idea, or some preconceived opinion. We have had and we shall continue to have all sorts of perversions, but the doctrines will survive such abuses. They are not of doubtful meaning, and when one seeks to turn them this way or that they invariably resist the violence.

We are not of those who find the doctrines obscure — so that one may understand one thing and another another — to us they are unmistakable on every point. We may mistake them in a hasty examination of some point, but they prove on further study to be their own perfect interpreter.

We sympathize, it will be seen, with those who believe in receiving and digesting the doctrines and bringing them forth into useful thought and life. We abhor all attempts to make additions to them or irrational amendments of them. We applaud every effort to extend their scope and make fresh applications of them. This we must do or fail in our duty.

NEW-CHURCH EDUCATIONAL INSTITUTE.

THIS institution among our English brethren has for some reason been formed to do the work for which the college in Devonshire Street, London, seems to have been provided. It makes an excellent statement of its object:

The New-Church Educational Institute consists of men and women who believe that the doctrines of the New Church are the doctrines of the internal sense of the Divine Word, revealed by the Lord at His Second Coming through the instrumentality of Emanuel Swedenborg. Their object is to promote the educational uses of the New Church: 1. By preparing for the ministry capable and intelligent young men who will be instrumental in establishing the Lord's New Church on the basis of these doctrines. 2. By the establishment of schools in which children of both sexes shall be trained to become useful and consistent members of the New Church, as well as intelligent citizens and members of general society. 3. By the publication of text-books of New-Church Doctrines and other literature and science calculated to promote the educational interest of the New Church, as well as the rational acknowledgment that the Lord has effected His Second Coming by the revelation of these Heavenly Doctrines.

Dr. Tafel is president, Rev. J. F. Buss, vice-president, Col. J. B. Keene, treasurer, Mr. S. J. Hodson, secretary, and among the names of members are those of Rev. A. Faraday, Rev. Charles Griffiths, and others.

SLOW GROWTH.

THE manual of the Bristol society, England, says:

Our critics sometimes remind us that our organization has been in existence for a century, and ask how it is that we have in that time made such little progress. In comparison with the great Nonconformist bodies, we are, so it is said, practically nowhere. We in our turn might remind our critics that Nonconformists are nowhere in comparison with the Established Church, that all the Protestant Churches together are nowhere in comparison with the Roman Catholic, and that all the Christian Churches together are nowhere in comparison with the Non-Christian Religions of the world.

There are, however, three reasons for the slowness of the growth of the New Church, which sometimes escape the attention even of the more thoughtful and candid of its critics.

1st. — The New Church is unsectarian in its aims.

2d. — A second reason for the slowness of its growth may be found in the incomparable greatness of the change which it seeks to effect.

3d. — The New Church has a most elaborate and a most definite Theology.

These points are enlarged upon, but we have not space for the rest.

THE SWEDENBORG SOCIETY.

Our English brethren have much to be grateful for in the work of this publishing society. From the annual report we gain some items of interest: The receipts had been some $3,000; the sales some $500; 3,354 volumes had been disposed of — nearly half as gifts — several libraries had been supplied; Volume XI. of the "Arcana" had been published in a new translation by Dr. Tafel; some extensive advertising had been done; a depot in Australia had been formed; a Japanese gentleman had been supplied with the books; a donation had been gratefully accepted by the Royal Library of Siam.

REV. GEORGE C. BUSH.

The little controversy which we had in the pages of the *Presbyterian Journal* with Rev. G. C. Bush, of Elwood, N. J., will be remembered. He has lately died. It appears that he was an old man, as we supposed. He was born in 1815. His last writing was against the revision of the Westminster Confession.

THE BEST PREACHING.

It sometimes happens that one comes to attend our services at first, not so much from distaste for old doctrines as because he finds something in the sermons which supplies his wants. A friend writing from Florida has lately mentioned the same fact in a way which puts it nicely:

> He is much pleased with the New-Church method of preaching from the Word and explaining it by itself instead of by anecdotes, history, etc., which is doled out here in the name of preaching. They say that when they go to church, they go to hear the Word of God explained — as they can read history at home. The language of the prophet Zechariah is applicable, "a famine not of bread nor of wine, but of hearing the Word of the Lord."

This should be kept constantly in mind by our own ministers, that what they have to give is what people want, and that when they turn aside to other matters — social, political, or scientific — they greatly disappoint their hearers.

THE RELIGIOUS WORLD.

BISHOP KEANE'S CAMBRIDGE LECTURE.

In 1750, Chief-Justice Paul Dudley founded at Harvard the Dudleian Lecture to be given annually on one of four subjects. One of these subjects is stated thus :

For the detecting and convicting and exposing the idolatry of the Romish Church, their tyranny, usurpations, damnable heresies, fatal errors, abominable superstitions, and other crying wickedness in their high places ; and, finally, that the Church of Rome is that mystical Babylon, that woman of sin, that apostate church spoken of in the New Testament.

The subject for this year, however, was the Evidences of Christianity, and the Roman Catholic Bishop J. J. Keane, head of the university at Washington, was selected. We give a specimen of his highly interesting thoughts :

The religions of the past all proclaim that God hath spoken. They all point back to a time when the Creator brought to His creatures the things that they needed to know. The Gentile traditions are more or less memories of that distant past, and through them we can trace the natural characteristics. In each of them at some period of low spiritual life arose some leader — some sage, sent to recall the people to the truth. We can now see how far these prophets or leaders succeeded in lifting up their people, how far they failed ; but one thing is certain, they were mortal men, each telling his people how much of the far-off light he could see. They were like the famous statue of Memnon, which reflects the beams of the rising sun in music, but none of them could take the place of the orb of day itself. The nearer approach of the Messiah was revealed by God all through the ages to His chosen people, and, as Tacitus tells us, the pulsations of the coming time were felt all through the inhabited world. At last the Word was made flesh and dwelt among us.

All the light that has ever dawned upon earth has come from His rays. Every finger points to Him. He indeed fulfils laws and the prophets. He is alone the fulfilment of all the history of the chosen people. It is He alone of all the sages of history Who answers all the questions of the people. Buddha had taught the equality of men, but it was only their equality in misery. Jesus Christ teaches the equality and brotherhood of men as equal sharers in a hereafter in which we are to find not annihilation, but a bliss that eye hath not seen nor entered into the heart of man to conceive. The speaker referred to the moral teachings of Zoroaster and Confucius ; but [said he] all the moralizing of the ancients dwindles into insignificance beside His injunction, " Be ye perfect even as your Father in heaven is perfect." One human soul He teaches us is worth more than the entire

universe, and He has condensed more sublimity into the Lord's Prayer than all the philosophies of the ages.

Here, then, is what we have been seeking. The Christian tradition is the only one that can reasonably claim to be the Divine revelation which, we have seen, must be in existence. During His sojourn upon earth the Divine Master condensed into His words the wisdom which was to illumine His followers, and into His cross He condensed the grace which gives to every soul victory over all its spiritual foes. Jerusalem was the focus of the light during the period of preparation, when it needed to be hedged around for protection; but when there was no longer need of protection, it was placed in Rome, then the centre of the civilized world. Like the lump of leaven it permeated the whole empire. But the great work was to form a new civilization in place of the old and inadequate civilizations. It was to be formed from the debris of the old empire and of the barbarians.

Tracing history from the time of Charlemagne, you will find that everything which has been creditable to mankind has come from the followers of the Light of the World. Christ is the light of our philosophy today. He is the light of history. Take Him away, history is a puzzle. He is the light of social systems. He alone has given the world a civilization — He alone can preserve it. He is the light of home, sanctifying the marriage tie, sanctifying the relations of parents and children. He is the light of mind — He illumines all according to their capacity. And, even outside the pale of Christianity, all that tends toward righteousness comes from Him. And He is the light of hearts. What heart so defiled, so depressed, so lacking in the power of love that He cannot restore it? True, He is the light of the world. This then is the conclusion to which we are led. This is what we have been in search of. Truly may we say, Thou art my Lord and my God!

LARGE HORIZONS.

THE *Arena* lately contained a "Rare Letter" sent to Miss Frances E. Willard, by Miss Adelia Gates, a lady some fifty years of age, who has travelled in many lands, studying botany and making flower paintings. After describing her unattended journeys in the Sahara and like places, she closed her letter with the words:

> Everywhere I see the face of God, everywhere the marvels of His power and love. Everywhere I feel at home and everywhere at rest. I am glad to learn by Rev. Mr. Winslow, a New-Church clergyman of Copenhagen, that you find some interest in the teachings of Swedenborg. Without being a Swedenborgian, I can still say that I owe him more than any other man. He led me into a bright land and opened to me large and beautiful horizons.

THE CLIMATE OF PALESTINE.

FROM the Jerusalem Effendi, who has kindly sent previous accounts of interesting events, we have received a letter which indicates that the climate is changing — at least the dry summer was much shortened this year. He says:

On Aug. 28, about one o'clock in the afternoon, the sky was suddenly covered with clouds, and it began to thunder, and kept on thundering for an hour, and then rained hard. We afterwards learned that, down in the Jordan valley, the storm was so strong that it carried away cattle of the Bedouins. It was a very wonderful storm, for you know in Jerusalem we do not have rain in August.

A SUCCESSFUL PREACHER.

THE *Boston Budget* speaks thus of Rev. Phillips Brooks, D. D.:

The only secret of that vitalizing spiritual influence exerted by Dr. Phillips Brooks is simply that he translates the truths of Christ into the circumstances of our own life and time. He preaches and he practises the religion of character. His parish is not bounded by the local limits of Trinity. His ministry cannot in any wise be exclusively claimed by the Episcopal Church. His work is in those deeper regions of life and thought where differing opinions find a common basis, and where, because they thus rest on the universal, they find true catholicity. The only secret lies in the simple, practical fulfilment of the Gospel as given by Jesus nearly 1,900 years ago. Concluding a sermon on "Inspiration," which was one of his most notable discourses, the great preacher said: "Go home and read your Bibles on your knees, not to find out how high is heaven or how deep is hell, but to learn the duty God has waiting for you to do tomorrow."

HERBERT SPENCER'S FAITH.

REV. M. J. SAVAGE, of Boston, has lately sent to the *Christian Union* a brief defence of Mr. Spencer from the charge of being an atheist:

Being able, from personal conversation, to speak with authority on certain points, it occurs to me that you might care for the following facts:

Of course Mr. Spencer is not a theologian; though, in my judgment, he has rendered a service to all reasonable theology far beyond that which any single professed theologian has ever done. His position on all subjects is the opposite of pessimistic. But to the two or three important points:

1. He has, over and over again, declared that materialism is not a satisfactory theory of things.

2. He has, over and over again, declared that the existence of an eternal Power, back of all phenomena, is the one most certain element of all our knowledge.

3. He has told me that he does not regard the terms personality and consciousness as adequate, as they are descriptively used of this Power. Personality, for example, is applied to ourselves, carries with it the implications of beginning, end, and limitation, and so cannot measure the infinite. But — and the force of this should not be overlooked — he does not regard this power as being less than personal and conscious. For —

4. He said to me — I think I can quote his precise words — "I see nothing unreasonable in supposing that this Power is as much above what we mean by personality and consciousness as we are above vegetable growths."

BIBLE STUDY.

HARVARD University has introduced the study of the Bible by a series of conferences conducted by several professors. In Boston the "American Institute of Sacred Literature" announces, at a very low price, courses in Old-Testament Study and our Lord's Life, and in Hebrew and Greek.

CHRISTIAN UNITY.

REV. M. C. LANGDON, writing in *The Christian Union* on this subject frankly says:

But — if the truth is to be honestly told — the most serious barriers to Christian unity are, after all, the denominational pride and prejudice, the purely secular ambitions and rivalries which have been fostered and forced by the common dependence of all alike upon popular favor, and especially upon the patronage of the moneyed classes for the means of growth and support; and in consequence of which there has been developed in every one of them, *without exception*, an active and aggressive zeal for the temporal prosperity and the secular standing of their church as an organization, out of all proportion to the zeal for Divine truth, and for the moral and spiritual welfare of men.

In so far as a more unselfish zeal and a more Christlike ambition shall be developed in the hearts and lives of Christians of whatsoever name — in so far they will find these, and, with these, all other grounds of olden divisions and present rivalries giving way on every side, and Christian unity will be itself attainable as this is more and more attained among them. Of the progress toward such conditions all can judge.

UNITARIAN CATECHISM.

A SINGLE extract from the catechism which Rev. M. J. Savage has prepared will show the spirit of it:

8. *Q.* Where was Jesus born?

A. In Nazareth, a small hill town in Galilee.

9. *Q.* Why do Matthew and Luke, then, say he was born in Bethlehem?

A. These stories about his birth are very late and of no authority. The Jews expected their Messiah to be born in Bethlehem, so, after people came to believe that Jesus was the Messiah, this belief grew up.

10. *Q.* Who were his parents?

A. Joseph and Mary.

PAPAL SECRETS REVEALED.

THE following news item is significant:

Toscanelli, one of the most prominent conservative members of the Italian Parliament, who has for years been the warmest friend of the Pope and was intimately acquainted with the policy and aims of the Vatican, has surprised friend and foe by the publication of a pamphlet against the claims of the Papacy. What has led to this change of heart does not appear; but indications make it probable

that Toscanelli could no longer consistently prove true to both his constituents and the Vatican at the same time. The sensational feature of Toscanelli's publication is the revelation of the fact that the Foreign Office of the Vatican had secretly instructed their representatives to use their influence to break up the Triple Alliance between Germany, Austria, and Italy, and that Cardinal Lavigerie, as early as 1887, thwarted a feasible scheme for the reconciliation of Italy and the Vatican by the threat that then the French bishops would withdraw from the supremacy of the Pope, and by holding out the hope that the war which was soon expected to break out between France and the Triple Alliance would end with the restoration of the temporal power. It also is shown that the Pope had already made arrangements with the French ambassador to take up his residence in France, when the warning words of Crispi to the effect that in the case of his departure the Vatican would be made State's property, kept his Holiness in Rome. Toscanelli thus gives authentic confirmation of what was heretofore only rumor and report.

BODILY RESURRECTION COMPUTED.

A WRITER in the *New-York Evangelist* has been thinking out the idea of bodily resurrection:

To conceive of a physical and carnal resurrection of this great multitude at once, would be absurdly impossible. For them to look on the throne as with human eyes and see Him Who sits on it, would require that it be erected high like the sun in the heavens, and that its occupant be equally bright; and the sentence would have to be heard half a thousand miles. Such a gathering in the flesh is as inconceivable as it is impossible.

SELF.

WISELY has Rev. W. H. Aitken, the English evangelist, said:

Self dies hard, even when we have made the discovery that in Christ he has been already representatively crucified. . . . Perhaps the subtlest self of all is the saintly self — the self that asserts itself in denying itself, and fosters a subtle, spiritual pride in the emphatic profession of humility. I meet with dear Christian souls who seem calmly to take it for granted that they are living on a higher plane than their less enlightened fellow-Christians. There is a deal of dying to be done still by those who cherish these lofty thoughts of their own attainments. The holiest man will ever be the man who thinks least of his own holiness.

FIVE POINTS OF CALVINISM.

THE five points of Calvinism used to be stated thus: original sin, election, particular redemption, effectual calling, and perseverance of saints. Dr. Schaff, the learned Presbyterian, was lately called upon to state them in a court of law, and he has made the Calvinists unhappy by stating the points thus:

One of these distinctive points is Unconditional Predestination; a second, Limited Atonement; a third, Slavery of the Human Will; a fourth, Irresistible Grace; a fifth, Perseverance of the Saints.

THE BOOK OF THE DEAD.

THE Egyptians placed in the cloths about the mummies, selections from a book representing the future career of the spirit. One of the chapters, supposed to be spoken in the judgment hall, reads thus:

Homage to you, Lords of Truth and Justice; I acknowledge you to be the Lords of Truth and Justice! I have brought you the truth. I have put away all lies in your presence. I have never committed any fraud against another. I have never been harsh towards a widow. I have never lied in the tribunal. I have never uttered a falsehood. I have never done a forbidden thing. I have never exacted more than a fair day's labor from the overseer of works. I have not been negligent. I have not been idle. I have never been deficient. I have never been a defaulter. I have not done anything to offend the gods. I have never calumniated a slave in the ears of his master. I have not been greedy. I have never caused sorrow to others. I have not committed murder. I have never illegally ordered the commission of murder. I have never defrauded any one. I have never kept back the bread from the temple. I have never extracted the cakes offered to the gods. I have never robbed the dead of their provisions or bandages. I have not made fraudulent profits. I have not cheated in measuring the wheat. I have not defrauded one finger from a palm. I have not encroached on the fields of another. I have not made fraudulent profits by means of false weights in the scales. I have not tampered with the equilibrium of the scales. I have not robbed the suckling of his milk. I have never hunted the sacred animals in their pastures. I have not netted the Divine birds. I have not fished in the ponds that contain the sacred fish. I have not driven back the water in its season. I have not extinguished the sacred fire in its appointed hour. I have not violated the Divine cycle of chosen offerings. I have not driven the oxen from the holy lands. I have not been disrespectful to the god in his procession. I am pure, I am pure, I am pure. (MASPERO, "*Histoire ancienne des Peuples de l'Orient.*" Ch. I.)

THE ANTIQUITY OF JERUSALEM.

WE take the following from the *N. Y. Independent:*

We have a most extraordinary piece of news from Berlin. Among the tablets from Tel el-Amarna, now in the Berlin Museum, five have lately been read which were sent from Ursalim, or Jerusalem, to the Egyptian kings. The writer was a certain Additaba, or Hadad-tob, who claims to have been a tributary and protected prince, and not merely an Egyptian governor, like the rulers of most of the other cities in Palestine. Additaba speaks of having had dealings with Babylonians, and refers to the oracle which declared that "as long as a ship crossed the sea" the conquests of Nahrina (or Aram-Naharaim) and of Babylon would continue. This, it must be remembered, was at the close of the fourteenth century B. C., and long before the conquest of Palestine by the Jews on their exodus from Egypt. It shows, among other things, that the name Jerusalem was used at an early period, and not simply the name Salem, or Jebus.

JOURNAL

OF THE

MASSACHUSETTS ASSOCIATION

OF THE

NEW-JERUSALEM CHURCH.

121ST MEETING.

PROVIDENCE, R. I., Oct. 9, 1890.

1. THE session was opened with religious services conducted by Rev. John Worcester, who preached a discourse from MARK ix. 38. [*See New-Jerusalem Magazine* for December, 1890.]

2. The collection for the Union amounted to $76.83.

3. The General Pastor, Rev. Joseph Pettee, being ill and unable to be present, Rev. John Worcester was requested, by vote, to act as chairman of the day.

4. The following Roll was prepared: —

MINISTERS.

Rev. Messrs. James Reed, John Worcester, George F. Stearns, S. M. Warren, W. H. Hinkley, W. H. Mayhew, T. F. Wright, Warren Goddard, H. E. Goddard, J. K. Smyth, H. Clinton Hay, J. E. Werren, George S. Wheeler, M. J. Callan, and A. J. Cleare.

DELEGATES.

Abington. — Joseph F. French, Jacob B. Cobb.

Boston. — D. L. Webster, Geo. B. Davis, Wm. J. Cutler, Geo. T. Hawley, A. C. Norton, James F. Hall, Walter Lockett, Francis Loring, F. C. Robertson.

Boston Highlands. — W. B. B. Child, J. A. Thompson, P. E. Eddy, S. W. Keene.

Bridgewater. — Spencer Leonard, Henry L. Covington.

Brockton. — R. C. Kimball, C. L. White, J. W. Packard, Davis Copeland, F. R. French.

Brookline. — D. H. Rogers, A. L. Cutler.
East Bridgewater. — L. W. Richards.
Fall River. — T. D. W. Wood.
Lancaster. — H. D. Humphrey.
Lynn. — Isaac H. Stearns, Elizabeth B. Stearns.
Mansfield. — Mrs. M. S. Buck, Mrs. W. S. Fisher, Mrs. G. F. Stearns.
Newtonville. — Edwin Field, John T. Prince.
Pawtucket. — Geo. F. Street.
Providence. — Geo. W. Whitaker, Samuel Darling, James Whitehouse, Thomas Wilkinson, E. A. Singleton, Thomas Hope, Isaac Cartmel.
Waltham. — F. H. Edson.
Number of ministers, 15 ; delegates, 43.

5. Rev. James Reed and Messrs. Kimball and Child were appointed a committee to nominate elective officers.

6. No report being received from the General Pastor, the Missionary Board made its report, including the work which Mr. Pettee had been able to do till overcome by illness.

7. Rev. G. W. Savory, now attending the Theological School, addressed the Association in behalf of missionary work from house to house.

8. Rev. Messrs. W. H. Hinkley and G. F. Stearns remarked upon the same subject — commending the earnest purpose of Mr. Savory, and explaining what is now done by the Association in the same direction.

9. The Executive Committee made its report.

10. On the subject of a *Manual* which the Committee had begun to issue, Mr. Hinkley made explanatory remarks.

11. As recommended by the Committee, it was *voted*, That the first Sunday of May be set apart for missionary preaching, and making contributions for the uses of the Association, and that the Societies be requested to carry out the plan proposed by the Committee.

12. Remarks were made by Messrs. W. Goddard and Robertson in favor of the plan and of increased exertions by the Societies.

13. In the case of the Lowell and Taunton Societies, the Committee reported that removals have so depleted the Societies — which were always small — that only two untransferred members remain in each. The Committee recommended that the names of the two Societies be dropped from the list, and that their remain-

ing members be placed in the care of the Missionary Board. *Adopted.*

14. The subject of Society contributions was at its request continued in the Committee's hands.

15. The report of the Massachusetts New-Church Union was read.

16. On the subject of the *Children's Magazine*, mentioned in the report, some discussion ensued, participated in by Messrs. Prince, Wheeler, Warren, Mayhew, Reed, and Werren.

17. It was *voted*, That the Executive Committee be requested to consider what is advisable in the case of the *Children's Magazine*.

AFTERNOON SESSION.

18. The Roll was called.

19. The Nominating Committee reported as follows: —

For Secretary. — Rev. Theodore F. Wright, Cambridge.

For Committee of Ministers. — Rev. Messrs. Joseph Pettee, S. H. Worcester, James Reed. T. O. Paine, John Worcester, George F. Stearns, S. M. Warren, W. H. Hinkley, W. H. Mayhew, T. F. Wright, Stephen Jepson, W. Goddard, H. W. Wright, H. E. Goddard, Richard Ward, J. K. Smyth, H. Clinton Hay, J. E. Werren, G. I. Ward, George S. Wheeler, Michael J. Callan, and A. John Cleare.

For Executive Committee. — The General Pastor, the Secretary, and Rev. Messrs. W. H. Mayhew, James Reed, T. O. Paine, John Worcester, S. M. Warren, W. H. Hinkley, H. Clinton Hay, H. E. Goddard, J. K. Smyth, J. E. Werren, George F. Stearns, and G. I. Ward; and Messrs. Albert Mason, David L. Webster, F. A. Dewson, R. C. Kimball, Lucius Faxon, Wm. J. Cutler, Lewis G. Lowe, C. T. Dunham, George T. Hawley, John A. Thompson, Benjamin Pettee, and Samuel Darling.

Committee on Religious Education. — Rev. John Worcester, Rev. T. F. Wright, Mr. J. T. Prince, Rev. W. Goddard, and Mr. A. M. Knight.

Orphanage Board. — Rev. J. K. Smyth, Mrs. Nahum Leonard, Rev. J. E. Werren, Mrs. C. T. Dunham, Mrs. George M. Gibson, and Mr. Charles J. Roath.

20. The Committee of Ministers made its report.

21. The Committee on Religious Education presented a paper on "Bible-Reading for Children," prepared by Rev. T. F. Wright. [*See New-Jerusalem Magazine* for December, 1890.]

22. Remarks were made upon the subject by Rev. John Worcester, who spoke of the need of quiet, home, Bible work; by Rev. W. H. Mayhew, who urged that time be given to this work by even the busiest parents; by Rev. M. J. Callan, who said that to depend too much upon the Sunday school is an abuse of it by the parent; and by Mr. J. T. Prince, who believed in taking up the Word with children at a very early age.

23. The Orphanage Board presented an account of its work and of its financial condition.

24. Rev. W. H. Hinkley gave an account, as requested to do by the Executive Committee, of the last session of the General Convention.

25. Rev. James Reed remarked upon the benefit which he had received from hearing the account, and expressed the wish that reports may be made by the delegates in future. He believed the Convention to have acted wisely and kindly. The Washington Society should have the aid which is called for.

26. Rev. T. F. Wright emphasized the three great uses of the Convention — publication, ministerial training, and missionary work — and *moved* that the account be printed with the Minutes. The motion was *adopted.*

27. Rev. H. E. Goddard presented the following, which was *adopted* by a rising vote: —

Whereas, Our beloved General Pastor is kept from this meeting by painful and depressing illness, therefore be it

Resolved, That we send him our affectionate greetings, and our kindly appreciation of his long and faithful services in the Lord's New Church, with the hope that he will enjoy the peace and quietude of a ripe and mature old age, confident that the Lord will in His own good time and way still prosper the work of His vineyard.

28. On motion of Rev. Warren Goddard, the following resolution was *adopted:* —

Resolved, That the thanks of the Association at its 121st meeting are hereby given to the Providence Society of the New Jerusalem for its thoughtful and bountiful attention to and entertainment of the Association.

29. The 121st Psalm was then sung and the benediction was received.

30. Adjourned.

Theodore F. Wright, *Secretary.*

OFFICERS OF THE ASSOCIATION.

General Pastor. — Rev. Joseph Pettee, Abington.

Secretary. — Rev. Theodore F. Wright, Cambridge.

Committee of Ministers. — Rev. Messrs. Joseph Pettee, S. H. Worcester, James Reed, T. O. Paine, John Worcester, George F. Stearns, S. M. Warren, W. H. Hinkley, W. H. Mayhew, T. F. Wright, Stephen Jepson, W. Goddard, H. W. Wright, H. E. Goddard, Richard Ward, J. K. Smyth, H. Clinton Hay, J. E. Werren, G. I. Ward, George S. Wheeler, Michael J. Callan, and A. J. Cleare.

Executive Committee. — The General Pastor, the Secretary, and Rev. Messrs. James Reed, T. O. Paine, John Worcester, S. M. Warren, W. H. Hinkley, H. Clinton Hay, H. E. Goddard, W. H. Mayhew, J. K. Smyth, J. E. Werren, George F. Stearns, and G. I. Ward ; and Messrs. Albert Mason, David L. Webster, F. A. Dewson, R. C. Kimball, Lucius Faxon, Wm. J. Cutler, Benjamin Pettee, Lewis G. Lowe, C. T. Dunham, George T. Hawley, John A. Thompson, and Samuel Darling.

Committee on Religious Education. — Rev. John Worcester, Rev. T. F. Wright, Mr. J. T. Prince, Rev. W. Goddard, and Mr. A. M. Knight.

Orphanage Board. — Rev. J. K. Smyth, Mrs. Nahum Leonard, Rev. J. E. Werren, Mrs. C. T. Dunham, Mrs. George M. Gibson, and Charles J. Roath.

OFFICERS OF THE UNION.

President. — Mr. Francis A. Dewson.

Vice-President. — Mr. Arthur Burnham.

Secretary. — Mr. Charles M. Reed.

Treasurer. — Mr. John A. Thompson.

Directors. — Messrs. George B. Davis, H. P. Chandler, Wm. J. Cutler, Albert Mason, George T. Hawley, R. C. Kimball, James R. Carter, Stanley B. Hildreth.

MISSIONARY BOARD.

Rev. Messrs. Joseph Pettee, W. H. Hinkley, John Worcester, T. F. Wright, and J. K. Smyth, on the part of the Association ; Messrs. F. A. Dewson, Albert Mason, William J. Cutler, W. B. B. Child, and Charles M. Reed on the part of the Union.

REPORTS.

Report of the Missionary Board.

Our Board has been accustomed to present its report in connection with that of the General Pastor, but, as is well known, it must now report both for him and for itself. It appears from our record that he was absent from our meeting in May — the first after the Spring meeting of the Association — but was present in June, and reported that, though still feeling unwell, he hoped to resume the regular visit of two days a week to the Rooms in Boston and to make some Sunday visits where he was needed. In July he was again present, and reported that he had attended the closing exercises at Cambridge, June 14, and had then ordained into the ministry John A. Hayes, Percy Billings, and Junius B. Spiers. He had also been at Yarmouth, Waltham, and Fitchburg for Sunday services. We held no meeting in August, but it appears from the report of the Executive Committee that he attended a meeting of that body early in the month, and on Aug. 17, at Boston, ordained Albert Bjorck. This was his last service. He has been ill ever since, and may not return again to his work.

The Board has endeavored to do all it could under the circumstances. It has continued to employ Rev. G. F. Stearns and Rev. J. A. Hayes. Mr. Stearns generally spends his Sundays at Mansfield, but goes out during the week — makes calls, holds house-meetings, and carries reading-circles steadily forward. Among these places are Haverhill, Worcester, Pepperell, Groton, Walpole, Taunton, Clinton, Framingham, Woburn, Stoneham, Sterling, Gloucester, Holliston, Hopkinton, and Middleborough.

Mr. Hayes has continued to spend his Sundays at Fitchburg and to make weekly visits to Manchester, Lowell, and Lawrence, with some break in the summer when he made a useful trip through New Hampshire and Vermont. His ordination took place at the request of this Board. A letter signed by ten persons was lately received from Manchester, requesting that Mr. Hayes be enabled to open Sunday services there; but this would cut off the services at Fitchburg, and that could not be seen to be advisable.

We regret to report that no work has been done at Martha's Vineyard, this season, but the omission was due to delay caused by Mr. Pettee's illness.

The Board proposes to do work the coming winter in Worcester, Salem, and Springfield, in addition to keeping up the work of Messrs. Stearns and Hayes. It wishes to do much more, but the contributions of the societies do not warrant it in doing so.

It has provided for the publication of a *Manual*, through a committee, of which Rev. Mr. Hinkley is chairman, and requests that all the Societies, circles, and individual workers will report to him from time to time their plans and operations.

During the illness of the General Pastor, the Board will act through a committee consisting of Messrs. Worcester, Hinkley, and Wright, who will endeavor to carry on, as well as other duties will allow, the affairs to which Mr. Pettee has attended.

From the Relief Fund, the Board pays $25 a month to the widow of Rev. J. P. Perry, and proposes to give the same aid to Rev. Stephen Jepson to enable him to retire from active work.

Respectfully submitted.

T. F. Wright, *Secretary.*

Report of the Executive Committee.

The Committee has held three meetings.

It requested the Missionary Board to proceed with the publication of a *Manual.*

It has appointed the first Sunday in May as the time for the ministers to preach missionary discourses, and for contributions to be taken up for the uses of the Association in its missionary field.

It chose delegates to the recent Convention and requested them to present a report of the doings of that body at this time.

It has considered applications from John A. Hayes, Percy Billings, Junius B. Spiers, and Albert Bjorck for ordination, and has recommended that their applications be granted.

It has inquired into the conditions at Taunton and Lowell, where small societies once existed but were depleted by removals, and has ascertained that but two members in each society remain untransferred. It therefore recommends that the names of these

societies be dropped from the list, and that their remaining members be regarded as under the care of the Missionary Board.

In Contoocook there are several resident members, but they are inactive for certain reasons. The attention of the Missionary Board has been called to their condition, and nothing but their remote situation prevents their receiving frequent visits with a view to reviving the work in their midst.

On the subject of society contributions a sub-committee has been appointed from which a report may be expected at the next session.

Respectfully submitted.

T. F. Wright, *Secretary.*

Report of the Committee of Ministers.

The ministers have continued their monthly meetings, feeling regret at the absence of some of the older members, but endeavoring to consult without discouragement for the welfare of the church. Among the subjects considered have been the Book of Daniel; the Convention and its work; the issue of a *Manual:* the reception of the Holy Spirit; the idea of Universal Salvation; the law in regard to covetousness; improvements in the liturgy; the best sort of ministers' meetings; the character of Judas Iscariot; the effect of denying the Divine Human of the Lord; the *Magazine;* and the need of open declarations of our faith.

Respectfully submitted.

T. F. Wright, *Secretary.*

Report of the President of the Massachusetts New-Church Union.

At the Annual Meeting of the Union, held in Boston April 3, 1890, the following persons were elected as officers for the ensuing year: —

President. — Francis A. Dewson, of Newton.

Vice-President. — Arthur Burnham, of Roxbury.

Secretary. — Charles M. Reed, of Boston.

Treasurer. — John A. Thompson, of Roxbury.

Directors. — George B. Davis, Wm. J. Cutler, and George T. Hawley, of Boston; Horace P. Chandler, of Roxbury; Albert

Mason, of Brookline; Rufus C. Kimball, of Brockton; James R. Carter, of Newton; and Stanley B. Hildreth, of Harvard.

Upon the organization of the Committee, the usual sub-committees were appointed, and Messrs. Mason, Dewson, Childs, Cutler, and Reed were elected members of the Missionary Board on the part of the Union.

The uses of the Union belonging especially to the administration at the Rooms — namely, the publication of the *Magazines* and the work of the printing-office, the maintenance of the library, and the publication and sale of books — present no new features, but are continued about as heretofore. Some consideration has been given to the question of the continuance of the *Children's Magazine*, the falling off in its number of paying subscribers indicating that it might be better to allow this work to be done more fully by the *New-Church Messenger*, and to apply the amount of the yearly deficit to the more important work of the Missionary Board — but no conclusion has been reached.

The publication of a series of letters by Prof. Parsons, which were formerly printed in the pages of the early volumes of the *New-Jerusalem Magazine*, and the issue of a small selection from the poems of Rev. John Westall, have received consideration and are likely to be carried into effect this Fall.

A portrait of the Rev. Adam Hurdus, one of the earliest New-Church ministers in this country, was presented to the Union by Mr. John Pearce, of West Roxbury.

A legacy of $500, the income only to be applied to our general uses, has been received from executors of the will of Ellen Singleton, late of Bridgewater.

The growing inconvenience of our present quarters on Tremont Street, from the increase of noisy traffic in that neighborhood, has kept the question of removal to a more quiet locality constantly in mind, and offers to the extent of our estimate of value were made for a desirable estate on Newbury and Arlington Streets, but were not accepted, and we are still looking for an opportunity to invest our funds in real estate in some quiet but promising situation.

The question of providing for the expenses of Delegates to the Convention, held in June in the somewhat distant city of Chicago, was urged upon us by the Executive Committee, and led to the attempt to raise a sum sufficient to defray the expenses of such number of ministers and laymen as expressed willingness to serve

in that capacity after being chosen by that Committee. $434.75 was raised by subscriptions from the following societies: —

Abington	$12.00
Dorchester	3.75
Brookline	30.00
Providence	30.00
Brockton	40.00
Newton	87.00
Roxbury	45.00
Boston	187.00
Total	$434.75

which amount was applied to the expenses of eleven ministers and delegates, of whom one was from Providence, two from Newton, one from Brockton, two from Cambridge, one from Bridgewater, one from Roxbury, one from Fall River, one from Abington, and one was our missionary.

The report of the Missionary Board gives the details of our most important work, which is the only one of our uses for which a regular yearly contribution from our Societies is needed or called for. It is too early in the year to form an estimate as to the amount which may be expected from this source; but as the work grows in importance and in cost with each year, and as the ability of the Union to appropriate a portion of income from its invested funds is less than usual this year, on account of decrease in income received from rents, it is more needful than ever that unusual effort be made in our Societies to provide that this use shall not fail to receive the support upon which its full success depends.

For the Union.

F. A. Dewson, *President.*

Report of the Secretary and Treasurer of the Orphanage Board.

One boy, eleven years of age, has been boarded at an expense of two dollars per week in the family of Mr. B. E. Piper, of Dorchester.

The receipts and expenditures have been: —

Cash in hand, April 1, 1890	$1.57	
Received from Young-People's Association of Boston Society	40.00	
Rev. T. F. Wright	5.00	
Collections: —		
Abington Sunday school	2.45	
Bridgewater "	6.50	
Roxbury "	16.19	
Dorchester "	5.42	
Brookline "	7.00	
Elmwood "	2.38	
Newtonville "	10.00	
Yarmouth "	4.00	
Providence "	6.00	
Manchester, N. H., Sunday school	3.10	
		$109.31

Paid B. E. Piper, for board of Albert Howland, 33 weeks (Feb. 14 to Oct. 3)	$66.00	
New-Church Union, circulars and postage	1.50	
Balance on hand, Oct. 3	41.81	
		$109.31

HORACE W. WRIGHT,
Secretary and Treasurer.

REPORT OF THE GENERAL CONVENTION.

THE Seventieth Annual Meeting of the General Convention was held in Chicago, on June last, beginning on Saturday, June 21, and ending on Tuesday, June 24. The usual meetings of the Council of Ministers, the Sunday-School Association, the Young-People's League, the General Council, and the Board of Missions were held on the days preceding the session of Convention from Tuesday to Saturday.

The proceedings of the Convention and of its subordinate bodies have already been fully reported in the *New-Church Messenger* and in the printed *Journal* of the Convention. The object of this report is to bring before this Association the leading features of the Chicago meeting, and to show some of its results, as they may affect the church at large and our Association in particular. The different parts of the country were fully represented by fourteen Associations and Societies. The number in attendance was not so large as at several former Conventions, excepting in the ministers present, of whom there were forty-six — not including the

Rev. Mr. Thornton, from Australia, and the Rev. Mr. Martin, from Bath, England: there were seventy-two lay delegates — one hundred and eighteen in all. There were nine ministers from the Massachusetts Association, seven lay delegates, and four lady visitors. The whole number of visitors, mainly from the West, was nearly as large as usual. This was shown at the social gathering in the church on Saturday evening, and at the Sabbath morning services at the Chicago Society's house of worship at Englewood, and at McVicker's Theatre, where the Rev. Mr. Giles preached to an audience numbering over 2,500, on the invitation of the Rev. Dr. Thomas.

The full attendance at Convention was due, in great measure, to the arrangements for reduced rates of railroad transportation secured by the committee appointed last year. Eighty certificates were signed. This committee was reappointed.

The arrangements made by the Chicago Society for our entertainment was the best that could have been expected. It is almost impossible now for any of our Societies, even the largest, to entertain at their homes all the ministers and delegates attendant at Convention. We can only say that the entertainment was kind and liberal, and no effort was spared by our Chicago brethren to make our stay in the great Western metropolis as pleasant as possible. On Saturday, the weather became intensely hot, and continued so until the close of the session. The sessions of the Convention itself, and of the subordinate bodies, were quite as interesting as any previous ones, and although some subjects of rather an exciting nature were before us, good order was maintained, and in the general business of the Convention there was an effort to secure unanimity and harmony. The reports from Associations did not show any great increase in numbers from last year's reports. But if there was not much gain there was little loss. Two new Associations — the Iowa and the Texas — small and feeble as yet, composed of individual members of the church, were admitted to the Convention, and for the first time a delegate from the Savannah Society was present.

The report from the General Church of Pennsylvania contained severe charges against the Convention, or a majority of its members, of lack of charity, common justice, and equity, and a show of animosity in their action last year, at Washington, in reference to the differences between the Rev. Mr. Benade and the Rev. L.

H. Tafel, and the action of Mr. Benade in deposing the latter from his office of pastor of the "Society of the Advent," in Philadelphia. Whatever error may have been committed at Washington, there was no intention manifested to do Mr. Benade any injustice, nor was any injustice done to him or to the General Church of Pennsylvania. The language of the report was regarded as inadmissible, and, after reference to the General Council, the Council so reported. But the delegates present from the General Church of Pennsylvania, declined to make any change in their report; it was therefore returned to them and was not printed in the *Journal*. This was the first instance of the kind in the history of the Convention. That the Convention was justified in refusing to receive and print the report, will appear to any one on reading it who is unprejudiced.

In regard to other regular reports made to the Convention, little need be said. That of the Board of Publication was mainly financial, showing that $21,350.91 had been subscribed to the *Messenger* Fund, of which amount all but $3,480 had been paid, and $17,600 had been invested in the Lombard mortgages. Some few books were reprinted in the previous year, but no new ones published except the "Missionary Liturgy." The loss on publishing the *Messenger* was $785.37.

The report of the Board of Home and Foreign Missions received more attention than that just spoken of. A time was allotted for its consideration, and remarks were made upon it. This time was not sufficient for all who desired to speak. The brief address of Rev. J. E. Smith, our missionary in Maryland and the South, was vigorous and refreshing, and was warmly applauded. The report showed that the work of the Board was constantly increasing, and needed more men and more money to carry it on. The Board had received the past year, 1889–90, $4,751.94; and with this amount and a balance of $346.44 from the preceding year, had spent $4,858.06 in carrying on the work. It is gratifying that the church at large and the Convention itself is beginning to realize that this is the great work of the church, and that it ought to be sustained by all the means in our power. Subscriptions for the Board were received at Convention amounting to about $1,200, and it was voted that $10,000 ought to be raised.

The report of the treasurer contained few new items of importance except the acknowledgment of the receipt of $1,200 from

the estate of M. C. Bissell. A similar amount was received after the report was printed. One third of these two amounts ($2.400) was voted by the Convention to the Western New-Church Union, and two-thirds to the New-Church Board of Publication.

As to the special reports which related to matters referred by the last Convention, or then inaugurated, more needs to be said.

Perhaps the most important of these was the subject of building a New-Church house of worship in Washington. The trustees appointed last year reported that they had purchased a fine, large lot, eligibly located for the purpose, and made a strong appeal to the Convention to sustain them in the effort to pay for it, with a view of erecting a small chapel in the beginning. The Convention was evidently committed to the project by the action of last year. There was not a very strong response from those appealed to, either in subscriptions or words of approval, but it was evident that there was a fear in the minds of some that the undertaking was a very great one, and that there was danger of incurring a large debt. This was declared by one of the trustees to be dreaded by them as much as any one. Since the Convention meeting, liberal subscriptions have come in, and at this date it is thought that the whole amount needed to pay for the lot — about $30,000 — will soon be all subscribed.

Another matter must be mentioned under this head. Last year at Washington, the Rev. L. H. Tafel brought in a resolution of inquiry in reference to the introduction of the Rev. Wm. F. Pendleton into the third degree of the ministry by the Rev. Mr. Benade. The resolution inquired what action was required by the Convention. The subject was referred by the Convention, last year, to the Council of Ministers, and by them to a sub-committee of three, — consisting of Messrs. John Worcester, John Goddard, and W. H. Hinkley. This Committee made a report to the Council in Chicago, showing a correspondence with Mr. Benade by the Chairman, Mr. Hinkley, and submitted a report saying in substance that the act of Mr. Benade was performed entirely outside of the authority and rule of the Convention, but they regarded it as disloyal to the Convention, and tending to destroy the unity of its ministry. A long time was given to this matter by the ministers, and there was some diversity of opinion and open opposition on the part of those who sustain Mr. Benade in the General Church of Pennsylvania. The report, however, was adopted in the Min-

isters' Council, by a majority, after amending it by saying "disloyal at least in spirit," and after a warm discussion was finally adopted by the Convention. It was evident in the Council and in the Convention that it was not clearly understood that the facts of the case were fully known to the sub-committee, that there was no assumption of a judicial judging of the case, and that the spirit of Mr. Benade as evinced in his letter to Mr. Hinkley was full of uncharitableness, unwillingness to answer the points under consideration, a free condemnation of the Convention and its Committee, and an accusation of evil similar to that contained in the report of the General Church of Pennsylvania.

From all that was reported to the Convention by the General Church of Pennsylvania, and from some things that were said by some of its ministers in Convention, there appears to be an almost irreconcilable difference between that body and the Convention as to forms of order, and even as to matters of doctrine. The majority of the Convention manifested a very moderate feeling towards the General Church of Pennsylvania, and an unwillingness to bring about a separation. One of its leading ministers was reëlected a member of the General Council, unanimously, and the door was left open for reconciliation when it was possible.

There were some old matters which had been referred, but had not been acted upon. One of these was the amendment or abolition of Sect. 5, Article V., of the Constitution, which gives the right to Associations "to enjoin a minister from exercising his functions within its own limits." This was referred to the General Pastors, but they had not been able to meet, and there were only two of them present at the Convention — namely, the Rev. Messrs. Giles and Goddard. This Section certainly needs amendment. The other was the granting of power to the New-York Association to authorize its President, while in office, to perform ordinations. This was reported upon favorably by the Committee of Ministers, and adopted by the Convention. The Council of Ministers reported a revised list of ministers. The names of three ministers were dropped at their own request, and one for not reporting to the Convention; eight were added. The list now shows eight General Pastors, one hundred and three pastors and ministers, and ten authorized candidates, one of whom has since been ordained and has gone to Sweden.

Of new matters, there was a memorial from the "German Mis-

sionary Union," signed by nine of the German ministers of the General Convention, objecting to the ordination of ministers by the German Synod of the New Church, as originating a new *quasi* ministry not recognized by the Convention. This memorial was referred to the Council of Ministers.

The subject of extending the time of holding the sessions of the Convention one day longer was suggested and referred to the General Council. An invitation was received from the Pennsylvania Association to hold the next meeting of the Convention, in 1891, at the house of worship of the First Philadelphia Society, which was accepted; the time of the meeting was left to the President and Secretaries with full powers.

I have now given a pretty full account of the doings of the Convention, omitting some few matters, as the report of the Iungerich Trustees; of the Building Fund Trustees; of the Committee on the Publication and Photo-lithographing of Swedenborg's Manuscripts — with a separate one from Mr. Benade, received after the Convention adjourned; the reports from the Theological School, the Rotch Fund, and the Rice Legacy. These are not minor matters, however. Something may be said by others who were present at Chicago, on these last-named subjects, especially in regard to the Swedenborg manuscripts. But I have said enough to show that a good deal of work was done. The Convention was marked by energy and spirit. The speeches and addresses, of which there was a large number, were generally speaking well composed and well delivered, and engaged the whole attention of those who heard them. The religious services were of a good kind, and the singing lively and devotional. On the whole, we may say, it is good for us that we were there.

Willard H. Hinkley.

CONSTITUTION AND BY-LAWS.

CONSTITUTION.

1. This Association shall be called The Massachusetts Association of the New-Jerusalem Church.

2. The Societies composing it are the Boston, Bridgewater, Abington, East Bridgewater, and North Bridgewater Societies, and any other Societies of the New-Jerusalem Church admitted by vote of the Association.

3. The acting members of its meetings shall be its Ministers, and Delegates duly chosen by the Societies.

4. The Ministers of the Association shall be the General Pastor, the Pastors and Ministers of the Associated Societies, and any other Ministers recognized as such by the General Convention of the New Jerusalem in the United States of America, who reside within the limits of the Association. Acting under the provisions of the Constitution of the General Convention, the Association directs that a candidate who is ordained into the ministry with its sanction, shall be authorized to lead in public worship, to preach the Word according to the heavenly doctrines, to administer the Sacraments of Baptism and the Holy Supper and the rite of Confirmation, and to consecrate marriages.

5. Each Society shall be entitled to three Delegates, and one additional Delegate for every twenty-five members, until the number of members exceeds one hundred; beyond which number, fifty additional members shall be required to confer an additional Delegate.

6. All members of the Associated Societies, in good standing in the same, may be present at, and take part in, the deliberations of the meetings; and may be appointed on Committees and charged with other duties by the Association.

7. The Officers of the Association shall be a General Pastor and a Secretary, together with a Committee of Ministers, an Executive Committee, a Missionary Board, and a Committee on Religious Education.

8. The General Pastor shall hold his office by a tenure similar

to that of the Pastor of a Society. He shall have a general supervision over the affairs of the Association, shall preside at meetings of the Association, and shall have authority to call special meetings thereof, to alter the time and place of holding meetings, and to convene the Committee of Ministers and the Executive Committee at his discretion.

9. The duties of the Secretary shall be those usually pertaining to that office.

10. The Committee of Ministers shall consist of all the Ministers of the Association.

11. The Executive Committee shall consist of the General Pastor and the Secretary, and of twelve Ministers and twelve Laymen to be elected annually. It shall act, in conjunction with the General Pastor, on all matters relating to the ordination of Ministers, the authorization of preachers when the General Pastor has not sole jurisdiction under the rules of the Convention, and on the application of Societies for institution and for their admission into the Association. This Committee shall act with the authority of the Association, and have a general superintendence of its affairs, in the interim of its meetings. It shall prepare business for the action of the Association, and shall hold meetings by previous appointment, or at the call of the General Pastor, or at the call of any five members of the Committee. Seven members shall constitute a quorum.

12. The General Pastor, and four other persons, to be appointed annually by the Executive Committee, shall, with five other persons, to be appointed by the Standing Committee of the Massachusetts New-Church Union, together constitute the Missionary Board of the Association and Union. This Board shall have the entire charge and control of all the missionary and colportage work, and the appointment and direction of the persons by whom it is performed; but the compensation of such agents shall be fixed by the Standing Committee of the Union.

13. The Committee on Religious Education shall consist of five members, who shall be elected annually; and it shall be their duty to consider and report from time to time upon subjects connected with religious education.

BY-LAWS.

1. This Association shall meet semi-annually in April and October.

2. The Order of Proceedings at meetings of the Association shall be:—

1. Divine Worship.
2. Collection for the Massachusetts New-Church Union.
3. Calling the Roll.
4. Reports of Societies (in April).
5. Election of Officers (in October).
6. Report of General Pastor.
7. Report of Missionary Board.
8. Report of Executive Committee.
9. Report of Massachusetts New-Church Union.
10. Report of Committee of Ministers.
11. Report of Committee on Religious Education.
12. Reports of Special Committees.
13. Unfinished Business.
14. New Business.

3. All Reports of Committees shall be in writing, and shall be signed by the Chairman or a majority of the Committee.

4. All resolutions shall be in writing; and any motion shall be reduced to writing, and presented to the Chair, if desired.

5. At the close of each meeting, the Journal of its proceedings shall be read.

6. The Journal of each meeting, together with such Reports and other documents as the meeting may direct, shall be printed by the Secretary in such manner as the Association shall from time to time direct; but when a document is abridged for the purpose of publication, the Secretary shall preserve a copy of the original.

7. Each Society shall report to the April meeting of the Association, its statistics for the year, together with such other information as ought to be laid before the Association.

8. The Executive Committee shall elect the delegates to represent this Association in the General Convention, and the delegates thus selected shall be authorized to fill any vacancies which may exist in their number.

9. The Committee of Ministers shall annually revise the list of ministers, and report the same to the Association.

10. When the application of a Society for admission into this Association is granted, if delegates from the Society be present, they shall be received by the Presiding Officer in a manner similar to that in which he would receive members into a Society.

11. In case any question arises as to the respective duties or jurisdiction of the Association and Union, a convention shall be called upon the request of either body, to consist of the Standing Committee of the Union, and the Executive Committee of the Association; and the action of such convention shall be considered final, until annulled or modified by the Association or the Union.

List of Societies.

Boston	organized Aug. 15, 1818.
Bridgewater	May 29, 1833.
Abington	Feb. 25, 1835.
East Bridgewater	Aug. 2, 1838.
Brockton	Sept. 12, 1838.
Providence, R. I.	Oct. 15, 1839.
Yarmouth	Sept. 20, 1843.
Pawtucket, R. I.	Apr. 4, 1844.
Mansfield	Nov. 19, 1846.
Springfield	Mch. 27, 1853.
Fall River	Nov. 12, 1854.
Brookline	Apr. 29, 1857.
Contoocook, N. H.	May 24, 1857.
Salem	Jan. 25, 1863.
Newtonville	Apr. 11, 1869.
Waltham	July 4, 1869.
Boston Highlands	Dec. 12, 1870.
Gloucester	May 11, 1871.
Lancaster	Oct. 10, 1875.
Manchester, N. H.	Sept. 4, 1881.
Dorchester	Apr. 17, 1887.
Lynn	Oct. 6, 1889.